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CHAUCER

THE PRIORESSES TALE, SIRE THOPAS, THE MONKES TALE, THE CLERKES TALE, THE SQUIERES TALE

FROM

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THE CANTERBURY TALES

EDITED BY THE

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INTRODUCTION.

FOR an account of Chaucer's life, I must beg leave to refer the reader to the edition of Chaucer's Prologue, Knightes Tale, &c., by Dr. Morris, in the Clarendon Press Series; a volume to which I have frequently had occasion to refer in the Notes and Glossary.

But it is worth while to remark that Mr. Furnivall, by diligent searching amongst old records, has lately succeeded in finding out some new facts concerning Chaucer, which have been published from time to time in The Athenæum, and since collected and published in his 'Originals and Analogues of some of Chaucer's Canterbury Tales,' published for the Chaucer Society, and dated (in advance) 1875. We hence learn that the poet was the son of John Chaucer, Vintner, of Thames Street, London, and Agnes, his wife. Also, that John Chaucer had a half-brother, named Thomas Heroun or Heyroun, both being born of the same mother, named Maria, who must have been married to one of the Heroun family first, and subsequently to John Chaucer. The will of Thomas Heyroun is dated April 7th, 1349, his executor being his half-brother John Chaucer, the poet's father. We also find that John Chaucer was the son of Richard Chaucer, Vintner, who in his will, dated Easter-day (April 12th) 1349, names Maria his wife, and Thomas Heyroun her son. Richard Chaucer and Thomas Heyroun must have died nearly at the same time, carried off probably by the memorable plague of 1349. Chaucer's mother, Agnes, had an

uncle named Hamo de Copton, a moneyer. The most interesting entries relating to the above matters are (1) that in which occur the words 'me Galfridum Chaucer, filium Johannis Chaucer, Vinetarii, Londonie' (City Hustings Roll, 110, 5 Ric. II, dated June 19, 1380), whereby the poet re-leases, to Henry Herbury, all his right to his father's house in Thames Street; and (2) that in which occur the words 'ego Johannes Chaucer, Ciuis et Vinetarius Ciuitatis Londonie, & Agnes Vxor mea, consanguinea & Heres Hamonis de Copton, quondam Ciuis & Monetarii Civitatis predicte' (Hustings Roll, 93, dated January 16, 1366), being a conveyance by John Chaucer and Agnes his wife, of a part of her land inherited from her uncle Hamo de Copton, moneyer[1]. From the Clerk-of-the-Work's Accounts and the Foreign Accounts we learn that Chaucer was Clerk of the Works at St. George's Chapel, Windsor, on July 12, 1390, and was succeeded in the appointment by John Gedney, on July 8, 1391. Whilst holding this appointment, viz. on September 3, 1390, Chaucer was robbed, near the 'foule Ok' (foul oak), of £20 of the King's money, his horse, and other moveables, by certain notorious thieves, as was fully confessed by the mouth of one of them when in gaol at Westminster. The King's writ, wherein he forgives Chaucer this sum of £20, is still extant. In connection with the author of The Knightes Tale, it is particularly interesting to find that there is a writ dated July 1, 1390, allowing him the costs of putting up scaffolds in Smithfield for the King and Queen to see the jousts which took place in May, 1390. See Kn. Tale, 1023.

Chaucer tells us, in his Prologue, ll. 791-795, that it was his intention to make each of the pilgrims tell four tales, two on the way to Canterbury and two on the return-journey. But so far from fulfilling his proposed plan, he did not even complete so much as a quarter of it, since the number of tales do not even suffice to go *once* round, much less four times. No pilgrim tells two stories, though the poet represents himself as being interrupted in his Rime of Sir Thopas, and telling the

[1] For the quotations, see The Athenæum, Nov. 29 and Dec. 13, 1873.

tale of Melibeus in its stead; and we have no story from the Yeoman, the Haberdasher, the Carpenter, the Weaver, the Dyer, the Tapiser, or the Ploughman[1]. The series being thus incomplete, it only remains to investigate to what degree of completeness the author succeeded in attaining.

It is easy to see that Chaucer may have had a good deal of material in hand before the idea of writing a connected series of tales occurred to him. The Prologue, answering somewhat to a preface, is one of his very latest works, and in his best manner; and before writing it, he had in some measure arranged a part of his materials. His design was to make a collection of tales which he had previously written, to write more new tales to go with these, and to unite them all into a series by means of connecting links, which should account for the change from one narrator to the next in order. In doing this, he did not work continuously, but wrote-in the connecting links as they occurred to him, being probably well aware that this was the best way of avoiding an appearance of artificiality. The result is that some links are perfectly supplied, and others not written at all, thus affording a series of fragments or *Groups*, complete in themselves, but having gaps between them. A full account of these Groups, showing which tales are inseparably linked together, and which are not joined at all, is given in Mr. Furnivall's Temporary Preface to the Six-text Edition of Chaucer's Canterbury Tales, published for the Chaucer Society in 1868. The resulting Groups are *nine*. Between these are distinct gaps, and it is by no means clear that the order of the Groups relatively to each other was finally determined upon. This relative order is, however, settled to some extent by occasional references to places passed on the road, and to the time of day. We are also perfectly certain that the Knight was to tell the first tale, and the Parson the last of the whole or partial series, thus leaving us only seven Groups to arrange. Another question

[1] Warton wrongly adds, or the Host. But the Host was the umpire, not a tale-teller himself.

at once arises, however, which must be settled before we can proceed, viz. whether the pilgrimage was intended to be performed all in one day, or in two, or three, or more. Any one who knows what travelling was in the olden time must be well aware that the notion of performing the whole distance in one day is out of the question, especially as the pilgrims were out more for a holiday than for business, that some of them were but poorly mounted (Prol. 287, 541), and some of them but poor riders (Prol. 390, 469, 622)[1]. In fact, such an idea is purely modern, adopted from thoughtlessness almost as a matter of course by every modern reader, but certainly not founded upon truth. Fortunately, too, the matter is put beyond argument by some incidental remarks. In the first Group, or Group A, occurs the line—

'Lo Depeford, and it is *half-wey pryme*'—

i. e. it is now half-past seven o'clock (l. 3906). After which, the Reve is made to tell a story, and the Cook also, bringing the time of day to about nine o'clock at the least. But in Group F, l. 73, the Squire remarks that 'it is pryme,' it is nine o'clock, which can only mean that hour of *another* day, not of the same one. Still clearer is the allusion, in the Canon's Yeoman's Prologue, to the pilgrims having passed the night in a hostelry, as I understand the passage. This once perceived, it is not of much consequence whether we allow the pilgrims two days, or three, or four; but the most convenient arrangement is that proposed by Mr. Furnivall, viz. to suppose four days to have been occupied; the more so, as this supposition disposes of another extremely awkward allusion to time, viz. the mention of ten o'clock in the morning in Group B, l. 14, which must refer to yet a *third* morning, in order not to clash with the two notes of time already alluded to; whilst the passage in the Canon Yeoman's Prologue absolutely requires a

[1] In 1749, the coach from Edinburgh to Glasgow, forty-four miles, took two days for the journey. Twenty miles a day was fast. We may allow the pilgrims about fifteen miles a day. See Chambers' Book of Days, ii. 228.

fourth morning, because of the pilgrims having passed the night at a hostelry. The references to places on the road can cause no trouble; on the contrary, these allusions afford much help, for we cannot rest satisfied with the arrangement in Tyrwhitt's edition, which makes the pilgrims come to Sittingbourne before arriving at Rochester.

But the data are not yet all disposed of: for we can fix the very days of the month on which the pilgrims travelled. This is discussed in the note to B 5[1] in the present volume, where the day recognised by the Host is shown to have been the 18th of April, and not the 28th, as in some editions; which agrees with the expression in the Prologue, l. 8[2].

Putting all the results together, we get the following convenient scheme of the Groups of tales. It is copied from Mr. Furnivall's Preface, with the mere addition of the dates.

April 16. The guests arrive at the Tabard, late in the evening (Prol. 20, 23).

April 17. GROUP A. General Prologue; Knight's Tale; Miller's Prologue and Tale; Reve's Prologue and Tale; Cook's Prologue and Tale (the last unfinished). *Gap.*

Notes of time and place. In the Miller's Prologue, he tells the company to lay the blame on the ale of Southwark if his tale is not to their liking; he had hardly yet recovered from its effects.

In the Reve's Prologue are the lines—

> 'Lo Depeford, and it is half-wey pryme;
> Lo Grenewich, ther many a shrew is inne.'
>
> A 3906, 3907.

That is, they are in sight of Deptford and Greenwich at about half-past 7 o'clock in the morning.

This Group is incomplete; I shall give my reasons presently for supposing that the Yeoman's Tale was to have formed a

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[1] By 'B 5' I mean Group B, l. 5, as numbered in the Chaucer Society's Six-text edition; the arrangement of which I have adopted throughout.

[2] See note to l. 8 in Dr. Morris's edition of the Prologue, *third* edition, 1872. The note as it stood in the *first* edition was wrong. The fault was mine.

part of it. Probably the pilgrims reached Dartford that night, and halted there, at a distance of fifteen miles from London.

April 18. GROUP B. Man of Law's Head-link, Prologue, and Tale (1–1162); Shipman's Prologue and Tale (1163–1624); Shipman's End-link (1625–1642); Prioress's Tale (1643–1880); Prioress's End-link (1881–1901); Sir Thopas (1902–2156); Tale of Melibeus (2157–3078); Monk's Prologue and Tale (3079–3956); Nuns' Priest's Prologue and Tale (3957–4636); End-link (4637–4652). *Gap.*

Notes of time and place. In the Man of Law's Head-link, we learn that it was 10 o'clock (l. 14), and that it was the 18th of April (l. 5). In the Monk's Prologue, l. 3116, we find that the pilgrims were soon coming to Rochester. This Group is probably incomplete, rather at the beginning than at the end. Something is wanted to bring the time to 10 o'clock, whilst the travellers would hardly have cared to pass Rochester that night. Suppose them to have halted there, at thirty miles from London.

April 19. GROUP C. Doctor's Tale (1–286); Words of the Host to the Doctor and the Pardoner (287–328); Pardoner's Preamble, Prologue, and Tale (329–968). *Gap.*

GROUP D. Wife of Bath's Preamble (1–856); Wife's Tale (857–1264); Friar's Prologue and Tale (1265–1664); Sompnour's Prologue and Tale (1665–2294). *Gap.*

GROUP E. Clerk's Prologue and Tale (1–1212); Merchant's Prologue and Tale (1213–2418); Merchant's End-link (2419–2440). *Gap; but the break is less marked than usual.*

Notes of place, &c. At the end of the Wife of Bath's Preamble is narrated a verbal quarrel between the Sompnour and the Friar, in which the former promises to tell some strange tales about friars before the company shall arrive at Sittingbourne. Again, at the end of his Tale, he says—

'My tale is doon, we ben almost at toune.' D 2294.

After which, we may suppose the company to have halted awhile at Sittingbourne, forty miles from London.

It must also be noted that there are at least two allusions to the Wife of Bath's Preamble in the course of Group E; namely,

in the Clerk's Tale, l. 1170, and in the Merchant's Tale, E 1685; and probably a third allusion in the Merchant's End-link, E 2438. These prove that Group D should precede Group E, and render it probable that it should precede it *immediately*.

April 20. GROUP F. Squire's Tale (1–672); Squire-Franklin Link (673–708); Franklin's Tale (709–1624). *Gap.*

GROUP G. Second Nun's Tale (1–553); Canon's Yeoman's Tale (554–1481). *Gap.*

GROUP H. Manciple's Prologue and Tale (1–362). *Gap.*

GROUP I. Parson's Prologue and Tale.

Notes of time and place. In the Squire's Tale, F 73, the narrator remarks that he will not delay the hearers, 'for it is prime,' i.e. 9 a.m.

In the Canon's Yeoman's Prologue is a most explicit statement, which is certainly most easily understood as having reference to a halt for the night on the road, at a place (possibly Ospringe) five miles short of Boughton-under-Blee. The Canon's Yeoman says plainly that he had seen the pilgrims ride out of their hostelry in the morrow-tide. In the Manciple's Prologue there is mention of a little town called Bob-up-and-down, 'under the Blee, in Canterbury way'; and the Cook is taken to task for sleeping on the road at so early an hour in the morning, which cannot, in any case, be the morning of the day on which they started. In the Parson's Prologue there is mention of the hour of 4 p.m., and the Parson undertakes to tell the last tale before the end of the journey.

The above account is useful as shewing the exact extent to which Chaucer had carried out his intention; and at the same time shews what is, on the whole, the best arrangement of the Tales. This arrangement is not much affected by the question of the number of days occupied by the pilgrims on the journey. It possesses, moreover, the great advantage of stamping upon the whole work its incomplete and fragmentary character. The arrangement of the Tales in the various MSS. varies considerably, and hence Tyrwhitt found it necessary in his edition to consider the question of order, and to do his best

to make a satisfactory arrangement. The order which he finally adopted is easily expressed by using the names already given to the Groups, only Group B must be subdivided into two parts (*a*) and (*b*), the first of these containing the Man of Law's Prologue and Tale only, and the second all the rest of the Tales and Links in the Group. This premised, his result is as follows: viz. Groups A, B (*a*), D, E, F, C, B (*b*), G, H, I. The only two variations between the two lists are easily explained. In the first place, Group C is entirely independent of all the rest, and contains no note of time or place, so that it may be placed anywhere between A and G; in this case therefore the variation is of no importance. In the other case, however, Tyrwhitt omitted to see that the parts of Group B are really bound together by the expressions which occur in them. For, whereas the Man of Law declares in l. 46, Group B—

'I can ryght now no *thrifty tale* seyn,'

the Host, at the beginning of the Shipman's Prologue, l. 1165, is pleased to give his verdict thus—

'This *was* a *thrifty tale* for the nones,'

and proceeds to ask the Parson for a tale, declaring that 'ye learned men in lore,' i. e. the Man of Law and the Parson, know much that is good: whence it is evident that B (*b*) must be advanced so as to follow B (*a*) immediately; and the more so, as there is authority for this in MS. Arch. Seld. B 14 in the Bodleian Library; while the Harleian MS. hints at a similar arrangement. The correctness of this emendation is proved by the fact that it is necessary for the mention of Rochester in B (*b*) to precede that of Sittingbourne in D.

It deserves to be mentioned further, that, of the four days supposed to be consumed on the way, some of them are inadequately provided for. This furnishes no real objection, because the unwritten tales of the Yeoman, Haberdasher, Carpenter, Weaver, Dyer, Tapiser, and Ploughman, would have helped in some degree to fill up the gaps which have been noticed above.

The whole of Group A is so admirably fitted together, and its

details so well worked out, that it may fairly be looked upon as having been finally revised, as far as it goes; and I am disposed accordingly to look upon the incomplete Cook's Tale as almost the last portion of his great work which the poet ever wrote. There is, in this Group A, only one flaw, one that has often been noted, viz. the mention of *three* Priests in the Prologue (l. 164), whereas we know that there was but *one* Nuns' Priest, his name being Dan Piers. At the same place there is a notable omission of the character of the Nun, and the two things together point to the possibility that Chaucer may have drawn her character in too strong strokes, and have then suddenly determined to withdraw it, and substitute a new character at some future time. If we suppose him to have left the line 'That was hire chapelleyn' unfinished, it is easy to see how another hand would have put in the words 'and prestes thre' for the mere sake of the rime, without having regard to reason. We ought to reject those three words as spurious.

That Chaucer's work did receive, in some small degree, some touching-up, is rendered yet more probable by observing how Group A ends. For here, in several of the MSS., we come upon an additional fragment which, on the face of it, is not Chaucer's at all, but a work belonging to a slightly earlier period; I mean the Tale of Gamelyn. Some have supposed, with great reason, that this tale occurs amongst the rest because it is one which Chaucer intended to recast, although, as a fact, he did not live to re-write a single line of it. This is the more likely because the tale is a capital one in itself, well worthy of having been re-written even by so great a poet; indeed, the plot bears considerable resemblance to that of the favourite play known to us all by the title of As You Like It. But I cannot but protest against the stupidity of the botcher whose hand wrote above it 'The Cokes Tale of Gamelyn.' That was done because it happened to be found *next after* the Cook's Tale, which, instead of being about Gamelyn, is about Perkin the reveller, an idle apprentice.

The fitness of things ought to shew at once that this Tale of

Gamelyn, a tale of the woods, in the true Robin-Hood style, could only have been placed in the mouth of him 'who bare a mighty bow,' and who knew all the usage of woodcraft; in one word, of the Yeoman. And we get hence the additional hint, that the Yeoman's Tale was to have followed the Cook's Tale, a tale of fresh country-life succeeding one of the close back-streets of the city. No better place can be found for it.

There is yet one more Tale, found only in some of the earlier printed editions, but in none of the MSS., viz. the Ploughman's Tale. This is admittedly spurious, in the sense that it is not Chaucer's; but it is a remarkable poem in its way. The author never intended it for an imitation of Chaucer, nor pretended any disguise about it; on the contrary, he says plainly that he was the author of the well-known poem in alliterative verse commonly known as Pierce the Ploughman's Crede. It can only have been inserted by inadvertence, but we need not blame Thynne for doing this, since otherwise the poem would not have been preserved at all, no MS. of it being now in existence.

The next question that presents itself is this—Have we any means of telling which of the Tales are of early, and which of late workmanship? In reply to this, we may note, in the first place, the following facts and probabilities.

The Knight's Tale was almost certainly re-written from beginning to end. In the first instance Chaucer took a good deal of it from Boccaccio's Teseide, and gave it in the name of Palamon and Arcite; see Prologue to Legende of Good Women, l. 420. This he would naturally do just after or just before writing his Troilus[1], in which he follows the same author, and he would naturally employ the seven-line stanza. But this is not all, for it is obvious upon comparison (though I do not remember to have seen it pointed out before) that Chaucer also pressed into his service, when writing the Knight's Tale, a poem also in the seven-line stanza, which has been preserved under the title 'Of Queen Annelida and False Arcite.' In

[1] Several lines are common to Troilus and to the Knight's Tale, shewing that the former and 'Palamon and Arcite' were probably in hand together.

this poem, after three introductory stanzas, he quotes three lines from Statius, beginning—'Iamque domos patrias,' &c.; and it is not a little remarkable that the very same three lines reappear as a heading at the beginning of the Knight's Tale in many of the MSS. It is interesting to note the traces of resemblance between this poem and the Knight's Tale, but it must be admitted that they are very few, such as these:—

'With Emely her yonge suster schene'—

which reappears in the Knight's Tale, l. 114; with a few similar phrases. For example, the first three lines of the prologue run thus:—

'O thou fiers God of armes, Mars the rede,
That in thy frosty country called Thrace,
Within thy grisly temples full of drede'—

which may be compared with the Knight's Tale, 1111–1115. The general story is, however, widely different, and Chaucer used up the latter part of it, not in the Knight's Tale, but in the Squire's Tale. I draw attention to this poem chiefly in support of my opinion, to which I shall have occasion to recur, that the early draught of Palamon and Arcite was in seven-line stanzas.

It must next be noted that Mr. Furnivall, who has drawn up, tentatively, a list of Chaucer's works in their supposed order, puts down amongst the works of the 'Second Period,' i. e. prior to the Canterbury Tales, that Tale which is now known as the Second Nun's, though formerly called by Chaucer himself the Life of Saint Cecile. Of this result there has never been a doubt; Tyrwhitt says expressly, 'The Tale of the Nonne is almost literally translated from the Life of St. Cecilia in the Legenda Aurea of Jacobus Januensis. It is mentioned by Chaucer as a separate work in his Legende of Good Women, l. 426, under the title of the Life of Seint Cecile, and it still retains evident marks that it was not originally composed in the form of a Tale to be spoken by the Nonne[1].' It is, then, little more than a translation, and it is in seven-line stanzas.

Mr. Furnivall assigns to this Second Nun's Tale the con-

[1] In the Proem, the Nun calls herself an 'unworthy *son* of Eve.'

jectural date of 1373; now this is the very year when Chaucer met Petrarch at Padua (see note to E 27), and learnt from him the tale of Griseldis, now known as the Clerk's Tale. This tale is, for the most part, a translation, and it is in seven-line stanzas.

The Prioress's Tale has a Proem much better suited for a formal poem than for a Tale to be told, being much in the same strain as one of the author's other poems, known as Chaucer's A. B. C. Moreover, it is (by an oversight) still called a *song;* see B 1677. This poem is also in seven-line stanzas.

The Monk's Tale is in a very peculiar metre, which appears nowhere else in Chaucer, except in the above-mentioned poem called the A. B. C. (*perhaps* written before A.D. 1369), and in some of Chaucer's latest but very short poems, such as the Envoy to Bukton, and the Ballad of the Visage[1] without Painting; so that, considered with reference to metre, this Tale may be of any date. The main part of it shews no great originality, and seems to me rather early than late.

Having premised these considerations, I wish now boldly to state that we have, in fact, one test of earliness or lateness on which we may rely, I believe, with great confidence. It is a test so obvious that it is a wonder to me that no one, as far as I know, has pointed it out before; I mean the test of rhythm. The canon I propose is simply this. Nearly all of Chaucer's tales that are in stanzas are early, and nearly all that are in the usual couplets are late. We have seen that this is known to be true in the case of the Second Nun's Tale, that it is highly probable in the case of the Clerk's Tale (of which more hereafter), and there is nothing against it in the case of the Monk's Tale, written in the same metre as a poem which is *said* to have been his very first, or nearly so, if there be any truth in the statement that it was written for the use of the Duchess Blanche, who died in 1369. At the same time, I suppose

[1] Oddly spelt *Vilage* in the MSS.; but the poem is imitated from Boethius, and has special reference to the passage—'This ilke Fortune hath departyd and vncoueryd to the bothe the certeyn *visages*, and eke the dowtos *visages* of thy felawes'; Chaucer's Boethius, ed. Morris, p. 62.

'Palamon and Arcite' to have been written in stanzas, so that the present metre of the Knight's Tale presents no difficulty. Of course it will be understood that there is, in these stanza tales, some of Chaucer's latest work, but I shall presently shew that this late work is easily picked out.

The above canon is due to no fancy, but to the simple *fact*, that Chaucer cannot be proved to have used his couplets till he was well advanced in composition. Indeed, it has always been remarked that no English poet before him ever dreamt of such a metre, and it has been a source of wonder, for hundreds of years, whence he derived it. To say that it was derived from the French ten-syllable verse is not a complete solution of the mystery; for nearly all such verse is commonly either *in stanzas*, or else *a great number* of successive lines are rimed together. What we desire is to find a specimen of French ten-syllable verse in which *only two* successive lines are rimed together; and these, I believe, are very scarce. After some search I have, however, fortunately lighted upon a very interesting specimen, among the poems of Guillaume de Machault, a French writer whom Chaucer is known to have imitated[1], and who died in 1377. In the edition of Machault's poems edited by Tarbé, Reims and Paris, 1849, p. 89, there is a poem of exactly this character, of no great length, but fortunately dated; for its title is—'Complainte écrite après la bataille de Poitiers et avant le siège de Reims par les Anglais' (1356–1358). The first four lines run thus:—

> 'A toy, Henry, dous amis, me complain,
> Pour ce que ne cueur ne mont ne plein[2];
> Car a piet suy, sans cheval et sans selle,
> Et si n'ay mais esmeraude, ne belle.'

[1] See Specimens from Chaucer's Book of the Duchess as compared with some from Machault's Remède de Fortune, in Furnivall's Trial Forewords, p. 47, where he quotes from Étude sur G. Chaucer, by M. Sandras, p. 290. The obligations to the Remède de Fortune are somewhat doubtful (Trial Forewords, p. 115): but there are other instances which go to shew that Chaucer had read Machault; see Professor Ten Brink's note (at the same reference) and the last note in Tyrwhitt's notes to the Canterbury Tales.

[2] Observe particularly this rime of *complain* with *plein*. This shews whence Chaucer derived such rimes as *seke, seke;* Prol. 17, 18.

The last couplet (the second line of which has two examples of the fully-sounded final *e*) is as follows:—

'Et que jamais ne feray chant ne lay,
Adieu te di: car toute joie lay.'

Now as Chaucer was taken prisoner in France in 1359, he had an excellent opportunity for making himself acquainted with this poem, or with others, possibly, in a similar metre which have not come down to us. It is also almost certain that the earliest attempt to use this metre in English was made by Chaucer, in his Legend of Good Women, commenced, according to Professor Ten Brink, in the year 1385 (Furnivall's Trial Forewords, p. 111). Surely this date is one of considerable importance; for we at once derive from it the probability that all of the Canterbury Tales written in this metre were written after 1385, whilst those not in this metre were probably earlier. With this to guide us, I can now proceed to discuss separately such of the Canterbury Tales as are printed in the present volume.

Man of Law's Head-link. This is an important passage, as it gives the date (April 18) of one of the days of the pilgrimage, and a list of the Tales which Chaucer meant to include in his Legend of Good Women. These points are discussed in the notes to ll. 3 and 61, which see. The metre, by the canon, shews late or new work, as the subject-matter proves.

Prologue to the Man of Law's Tale. The metre would, by the canon, indicate early work, but it is obviously not so. The truth is that the Man of Law's Tale is, in itself, of early workmanship, but was revised for insertion amongst the Tales, the Prologue being added at the time of revision. Lines 131-133 may be taken to mean, in plain English, that 'I, the poet, should be in want of a Tale to insert here, and should have to write one, only fortunately I have one by me which will do very well.' The 'Merchant' who 'taught' Chaucer the Man of Law's Tale was his industrious younger self[1].

[1] For further notes, see Specimens of English, Part II, ed. Morris and Skeat, p. 346. The French original by Nicholas Trivet has lately been published by the Chaucer Society.

Shipman's Prologue, Tale, and End-link. All in the poet's latest and best manner.

Prioress's Tale. The real Prologue to this Tale is contained in the Shipman's End-link, B 1637–1642. What is now called the Prologue is, more strictly, a Proem; and the Tale itself is, more strictly, a Legend, or (as the author calls it) a 'song'; B 1677. The Legend is in the same style as the Life of Saint Cecile, and probably belongs to the same period. The Proem closely resembles that to the Life, and contains a similar invocation to the Virgin Mary: it seems to have been partly adapted from an old Proem, now represented by ll. 1657–1677, though l. 1663 has been altered or re-written. The two first stanzas, ll. 1643–1656, belong to the new or revised work, as shewn by the introduction of the words 'quod she' (1644), and the line 'To telle a storie I wol doon my labour' (1653). At the end of l. 1656 I have inserted a short stroke by way of marking off the new work from the old.

The Tale itself is taken from a source similar to that of the Legend of Alphonsus of Lincoln, a story reprinted by the Chaucer Society from the Fortalitium Fidei; Lugdun. 1500, fol. ccviii. In another edition, printed in 1485, the Legend of Alphonsus is said to have been composed in 1459, and it is stated to be the work of a Minorite friar, whose name, according to Hain and others, was Alphonsus a Spina. The story is, that a widow residing in Lincoln has a son named Alphonsus, ten years of age, who goes daily to school, singing 'Alma Redemptoris' as he passes through the street where the Jews dwell. One day the Jews seize him, cut out his tongue, tear out his heart, and throw his body into a filthy pit. But the Virgin appears to him, gives him a precious stone in place of a tongue, and enables him to sing 'Alma Redemptoris' for four days. His mother seeks and finds him, and he is borne to the cathedral, still singing. The bishop celebrates mass; the boy reveals the secret, resigns the precious stone to the bishop, gives up the ghost, and is buried in a marble tomb. A similar

legend is narrated concerning Hugh of Lincoln; see note to B 1874.

Tyrwhitt's account of the Prioress's Tale is as follows: 'The transition from the Tale of the Shipman to that of the Prioresse is happily managed. I have not been able to discover from what Legende of the Miracles of Our Lady the Prioress's Tale is taken. From the scene being laid in Asia, it should seem, that this was one of the oldest of the many stories which have been propagated, at different times, to excite or justify several merciless persecutions of the Jews, upon the charge of murthering Christian children. The story of Hugh of Lincoln, which is mentioned in the last stanza, is placed by Matthew Paris under the year 1255. In the first four months of the Acta Sanctorum by Bollandus, I find the following names of children canonized, as having been murthered by Jews: xxv Mart. *Willielmus Norvicensis*, 1144; *Richardus, Parisiis*, 1179; xvii Apr. *Rudolphus, Bernæ*, 1287; *Wernerus, Wesaliæ*, anno eodem; *Albertus, Poloniæ*, 1598. I suppose the remaining eight months would furnish at least as many more. See a Scottish Ballad (Percy's Reliques of Ancient Poetry, i. 32) upon one of these supposed murthers. The editor [Percy] has very ingeniously conjectured that "Merryland" in verse 1 is a corruption of 'Milan.' Perhaps the real occasion of the Ballad may have been what is said to have happened at *Trent*, in 1475, to a boy called *Simon*. The Cardinal Hadrian, about fifty years after, mentioning the Rocks of Trent, adds—"quo Iudæi *ob Simonis cædem* ne aspirare quidem audent;" Praef. ad librum de Serm. Lat. The change of the name in the Song, from Simon to Hugh, is natural enough in *this* country, where similar stories of Hugh of Norwich and Hugh of Lincoln had been long current.'

The Ballad alluded to is called 'The Jew's Daughter' by Percy, and is to the effect that a boy named Hugh was enticed to play and then stabbed by a Jew's daughter, who threw him into a draw-well. His mother, Lady Helen, finds him by hearing his voice.

A last word as to the metre. The question has been raised—

Whence did Chaucer derive his seven-line stanza? M. Sandras (Étude sur G. Chaucer, pp. 76, 288) answers—From Guillaume de Machault, and quotes a stanza to shew this. The answer is right, but the example ill-chosen, as it contains but two rimes instead of three. Unexceptionable examples will be found in Tarbé's edition of Machault, at pp. 56 and 131. 'This stanza was used, but with a restriction to two rhymes, by Jehan de Brienne, King of Jerusalem, more than a century before the birth of Boccaccio. In England it was afterwards called *rhyme royal*, from its use, not many years after the death of Chaucer, by the captive King of Scotland, James I, as the measure of "The King's Quair."'—Morley's English Writers, ii. 169.

The Prioress's End-link. This passage, like the other End-links and Prologues in rimed couplets, evidently belongs to the late period; we recognise here some of the author's best work.

Sir Thopas. Judging by the rhythm-test, this might be of early workmanship; but judging by the language, it is late. It is, apparently, the *only one* of all the Canterbury Tales which belongs to the late period, although not written in rimed couplets. Tyrwhitt's estimate of it is judicious and correct. He says—'The Rime of Sir Thopas was clearly intended to ridicule the "palpable gross" fictions of the common Rimers of that age, and still more, perhaps, the meanness of their language and versification. It is full of phrases taken from Isumbras, Li Beaus Desconus, and other Romances in the same style, which are still extant. . . . For the more complete reprobation of this species of Riming, even *the Host*, who is not to be suspected of too refined a taste, is made to cry out against it, and to cut short Sire Thopas in the midst of his adventures. Chaucer has nothing to say for his Rime, but that "it is the best he can" (B 2118), and readily consents to tell another Tale; but having just laughed so freely at the bad poetry of his time, he might think it, perhaps, too invidious to exhibit a specimen of better in his own person, and therefore his other Tale is in prose, a mere translation from *Le Livre de Melibee et de dame Prudence*, of which several copies

are still preserved in MS[1]. It is in truth, as he calls it, "a moral tale vertuous," and was probably much esteemed in its time; but in this age of levity, I doubt some readers will be apt to regret that he did not rather give us the remainder of Sire Thopas.'

Sir Thopas is admittedly a burlesque, and several of the passages imitated are quoted in the Notes; but I cannot quite resist the suspicion that Chaucer may himself, in his youth, have tried his hand at such romance-writing in all seriousness, but lived to have a good-humoured laugh even in some degree at his own expense; and he seems as if endeavouring to make his readers feel that they could wish there was somewhat more of it. Yet we cannot but allow that to

'Praise *syr Topas* for a noble tale,
And scorne the story that the Knight told'

is much the same as to

'say that Pan
Passeth Appollo in musike manifold,'

as Sir Thomas Wiat has remarked in his second satire. It may be added that the usual metrical laws are not quite strictly observed in this Tale.

The Monk's Tale. Judging by the rhythm, this belongs to the early period. The subject-matter shews, however, that it was probably written at different times, part of it at an early period, and part at the period of revision. It can hardly be called, in strictness, a tale at all, but consists of a whole series of them, and has all the appearance of having been originally an independent work, which Chaucer had at one time begun, but, in his accustomed manner, had left a little less than half finished. It is formed on the model of Boccaccio's book *de Casibus virorum illustrium*, the title of which is actually retained in the rubric printed at p. 32. The manner in which the poet contrives to assign this string of tragedies to the monk is highly ingenious. The Host expects

[1] The French version is also not original, but taken from the Liber Consolationis et Consilii of Albertano of Brescia, who died about A.D. 1270. This Latin treatise was edited by Thor Sundby for the Chaucer Society in 1873.

to hear rather a merry and lively story from the jovial and corpulent Monk, and rallies him upon his sleek appearance; but the Monk, taking all in patience, volunteers either the Life of Saint Edward the Confessor or else a few of his 'hundred' tragedies; and then, fearful of interruption, proceeds to define the word Tragedy, and to start off before any of the pilgrims have had time to offer any opinion upon the matter. He also offers an apology for not telling all his stories in strictly chronological order. This apology is the real key to the whole matter. We may well believe that, whilst the collection of tragedies was still an independent work, the arrangement was strictly chronological, or was intended to have been made such when the work was completed. Such was the usual formula; and accordingly the author begins, in the most approved fashion, with Lucifer, and then duly proceeds to Adam and all the rest. But as, in the course of composition, he would naturally first write such lives as most pleased him, and by no means succeeding in writing anything like a complete collection—for out of the 'hundred' that existed 'in his cell[1]' he produced only seventeen in all—it clearly became his simplest plan to give specimens only, and to abandon the chronological arrangement as no longer necessary. Yet it is worth remarking that the tragedies are more nearly in chronological order than may at first sight appear. If they be compared with such a book as Peter Comestor's Historia Scholastica, we shall see this the better. Peter Comestor takes the Bible as the foundation of his history, noticing secular history as he goes on. We thus find a mention of Hercules in the time of Jephthah, judge of Israel. Strictly, then, Hercules should precede Samson; but as they come so near together, the scriptural character takes precedence. Again, the tragedies of Antiochus and Alexander both belong, in this way, to the first book of Maccabees, and therefore come next after the tragedy of Holofernes, which belongs to the book of Judith. Here, again, Alexander should, in strictness, precede Antiochus, but this

[1] The Monk's cell is mentioned in the Prologue, l. 172; Chaucer's was his 'celle fantastyk'; Kn. Ta. 518.

consideration is overridden by the fitness of coupling Antiochus with Holofernes, and Alexander with Caesar. Allowing, then, that Samson may precede Hercules, and that Antiochus may precede Alexander, we may divide the whole series into six groups, as follows:—(*a*) Lucifer, Adam, Samson, Hercules, Nebuchadnezzar, Belshazzar; (*e*)[1] Zenobia; (*f*)[2] Pedro of Spain, Pedro of Cyprus, Barnabo, Ugolino; (*d*) Nero; (*c*) Holofernes, Antiochus, Alexander, Caesar; and (*b*) Crœsus. This grouping is far more suggestive than might be expected, for it throws some additional light upon the matter, if duly considered. In the first place, group (*f*) consists wholly of what have been called 'modern instances,' as referring to matters that happened in Chaucer's own time, instead of containing examples from ancient history; three of the four are remarkably short, and all four only make up eleven stanzas. One of them, the tragedy of Barnabo, contains the latest allusion in the whole of the Canterbury Tales, as it has reference to the year 1385, the very year mentioned above as the probable date of the Prologue to the Legend of Good Women. The difference in style between the tragedy of Ugolino and such a tragedy as that of Samson or Hercules, must strike the most careless reader; and it is easy to see that this group (*f*) is an afterthought, being a piece added at the period of revision. So much we can tell from internal evidence, but the fact is curiously corroborated by evidence that is external. For of course, if the poet added a few tragedies as an afterthought, he would naturally add them *at the end*; and it is accordingly a fact that in several good MSS., including the Ellesmere, the Hengwrt, and the Cambridge MSS., this group is placed *at the end*, after the tragedy of Crœsus. But Chaucer's apology for want of order left him free to insert them where he pleased; and he was accordingly pleased to put them in the order in which they appear in the present edition,

[1] I put (*e*), not (*b*), in order to show the *chronological* order, which is that of the letters *a*, *b*, *c*, *d*, *e*, *f*.

[2] The group (*f*) has nothing to do with (*e*); as will appear.

which follows the arrangement of the Harleian, Corpus, Petworth, and Lansdowne MSS. That this removal of group (*f*) from the end to an earlier place is really *his own* doing is proved by observing that the tragedy of Crœsus must come last, (1) because it repeats, in the last stanza, the monk's previous definition of tragedy, a repetition of which the Knight does not approve, and takes occasion to say so; and (2) because the Host also quotes from this last stanza, and ridicules the expression about Fortune 'covering things with a cloud'; see B 3972.

But we may, with patience, learn a few things more from the grouping of the tragedies. Putting aside group (*f*) as an addition at the time of revision, we may note that group (*e*) follows (*a*), for the simple reason that the story of Zenobia is in Boccaccio, whom Chaucer was imitating. We then have only groups (*d*), (*c*), and (*b*) to consider, and we notice at once that Chaucer has purposely somewhat mixed up these; for, if we merely transpose (*d*) and (*c*), we bring the tragedy of Nero next that of Crœsus, and immediately preceding it. That is the original order of things, since the stories of Nero and Crœsus are both taken from the Romaunt of the Rose, where they appear together, and Nero preceded Crœsus in Chaucer's work as a matter of course, because his story preceded that of Crœsus in the original. We have thus the pleasure of seeing Chaucer actually at work; he begins with Boccaccio and the Vulgate version of the Bible, drawing upon his recollections[1] of Boethius for the story of Hercules; he next takes a leaf or two from the Romaunt of the Rose; the story of Alexander, suggested (see B 3845) by the book of Maccabees, leads him on to write the tragedy of Caesar; then he tires of his work, and breaks off. Returning to it for the purpose of filling up his great work, he adds a few 'modern instances,' mixes up the order of tales, writes an apology for their want of order, humorously assigns them to the Monk, from whom the Host had expected something widely different, and makes the Knight cut him short when the right moment comes.

[1] I say 'recollections' advisedly; see note to B 3293.

The great collection of tragedies which Chaucer may have originally contemplated, in imitation of Boccaccio, was fully carried out by his successor Lydgate, one of whose best works is the 'Falls of Princes.' This poem, written in Chaucer's favourite seven-line stanza, was not, however, taken from Boccaccio *directly*, but through the version of a Frenchman named Laurent de Premierfait, an ecclesiastic of the diocese of Troyes; see Morley's Eng. Writers, ii. 429. Lydgate's poem long continued in favour, and in its turn suggested the famous series of tragedies by Sackville, Baldwin, and others, known by the name of the Mirror for Magistrates; see Morley's First Sketch of Eng. Lit., pp. 335–337. The most interesting point in Lydgate's version is his recognition of Chaucer's Monk's Tale in the following stanza of his prologue:—

'My mayster Chaucer[1] with his fressh commedies
Is dede, allas, cheif poete of Bretayne,
That sumtyme made full pitous tragidies;
The 'fall of princes' he dide also compleyne,
As he that was of makynge souereyne;
Whom all this londe of right ought preferre,
Sith of oure langage he was the lode-sterre.'

There is a poem entitled the Fall of Princis in the Percy Folio MS., ed. Hales and Furnivall, iii. 168; but it is of no great merit.

The original sources of the various tragedies are sufficiently indicated in the Notes. I have only one word more to say, which has regard to the metre. The poet first used the eight-line stanza, as I suppose, in his poem called A. B. C., though the original French from which that poem is translated is in short lines. Whence then did he derive it? The answer is—from the French. A good example of it will be found in a ballad by Eustache Deschamps, written upon the Death of Guillaume de Machault in 1377; see Tarbé's edition of Deschamps, p. 30.

The Prologue to the Nuns' Priest's Tale needs no comment; like the tale itself, it is in Chaucer's best manner.

[1] Printed 'Chauncer' in the old edition which I here follow.

The Clerk's Tale. Of this tale, the main part is a rather close translation from Petrarch's *De obedientia et fide uxoriâ Mythologia*, as explained in the Notes; and it must be added that Petrarch had it from Boccaccio. It is the very last tale—the tenth tale of the tenth day—in the Decamerone, written shortly after the year 1348. Whether Boccaccio invented it or not can hardly be determined; for an expression of Petrarch's, to the effect that he had heard it 'many years' (multos annos) before 1373, is not at all decisive on this point, as he may easily have *heard* it twenty years before then, even though he had never before *read* the Decamerone, as he himself asserts. There has been some unnecessary mystification about the matter. Tyrwhitt wonders why Chaucer should have owned an obligation to Petrarch rather than to Boccaccio; but a very cursory examination shews the now undoubted fact, that Chaucer follows Petrarch almost word for word in many passages, though Petrarch by no means closely follows Boccaccio. In fact, ll. 41–55 settle the matter. Mr. Furnivall makes the suggestion that Chaucer may have seen Petrarch at Milan in 1368 or 1369; but Chaucer himself says it was at *Padua*, and the date of Petrarch's version, though a little uncertain, seems to have been 1373. We can therefore only consider Mr. Furnivall's alternative suggestion, that 'at any rate during his Italian embassy in 1373, Chaucer may have met Petrarch.' Only let us suppose for a moment that Chaucer himself knew best, that he is not intentionally and unnecessarily inventing his statements, and all difficulty vanishes. We know that Chaucer was absent from England on the king's business, visiting Florence and Genoa, from December 1, 1372, till some time before November 22, 1373. We know that Petrarch's letter to Boccaccio, really forming a preface to the tale of Griselda, and therefore written shortly *after* he had made his version of it, is dated in some copies June 8, 1373, though in other copies no date appears. And we know that Petrarch, on his own shewing, was so pleased with the story of Griselda that he learnt it by heart as well as he could, *for the express*

purpose of repeating it to friends, before the idea of turning it into Latin occurred to him. Whence we may conclude that Chaucer and Petrarch met at Padua early in 1373; that Petrarch told Chaucer the story by word of mouth, either in Italian or French[1]; and that Chaucer shortly after obtained a copy of Petrarch's Latin version, which he kept constantly before him whilst making his own translation[2]. At this rate, the main part of the Clerk's Tale was probably written in 1373 or 1374, and required but little revision to make it suitable for one of the tales of the Canterbury series. The test of rhythm gives the same result, as it shews that it was one of his early works. The closeness of the translation also proves the same point. Chaucer, in his revised version, adds the Prologue, containing an allusion to Petrarch's death (which took place in 1374), and eulogizes the great Italian writer according to his desert. At the end of the translation, which terminates with l. 1162, he adds two new stanzas, and the Envoy. The lateness of this addition is proved at once by the whole tone of it, and, in particular, by the mention of the Wife of Bath in l. 1170. The Envoy is a marvel of rhythm, since, though it consists of thirty-six lines, it contains but three rime-endings, viz. *-ence*, *-aille*, and *-ynde*. Besides this addition, there is yet one more, in the middle of the tale, viz. the two stanzas in ll. 995–1008, as pointed out in the Notes; they are conspicuous for their excellence. The story of Griselda, as told by Boccaccio, together with Petrarch's Latin version of it, and the letter of Petrarch to Boccaccio concerning it, are all reprinted in the 'Originals and Analogues of some of Chaucer's Canterbury Tales,' Part II, published for the Chaucer Society, and dated (in advance) 1875. Were any additional proof needed that Chaucer had Petrarch's version before him, it is supplied by the fact that numerous quotations from that version are actually written in the margins of the pages of the Ellesmere and

[1] See E 27, 40.

[2] See E 1147—'this Petrark *wryteth*.' And yet Warton could imagine that Chaucer did not use a copy of Petrarch's version, but only wrote from recollection of what he had heard! Besides, see ll. 42–55.

Hengwrt MSS., each in its proper place. All the passages that are made clearer by a comparison with the Latin text are duly considered in the Notes. Speaking of the story of Griselda, Warton remarks that it 'soon became so popular in France, that the comedians of Paris represented a mystery in French verse, entitled *Le mystere de Griselidis Marquis de Saluces*, in the year 1393. Before, or in the same year, the French prose version in *Le Ménagier de Paris* was composed, and there is an entirely different version in the Imperial library. Lydgate, almost Chaucer's contemporary, in his poem entitled the Temple of Glass, among the celebrated lovers painted on the walls of the Temple, mentions Dido, Medea and Jason, Penelope, Alcestis, *Patient Griselda*, Bel Isoulde and Sir Tristram, Pyramus and Thisbe, Theseus, Lucretia, Canace, Palamon, and Emilia.' Elsewhere Warton remarks (Hist. Eng. Poetry, ed. Hazlitt, iv. 229, note 3) that 'the affecting story of *Patient Grisild* seems to have long kept up its celebrity. In the books of the Stationers, in 1565, Owen Rogers has a licence to print 'a Ballad entituled the Songe of Pacyent Gressell vnto hyr make' [husband]; Registr. A. fol. 132, b. Two ballads are entered in 1565, "to the tune of pacyente Gressell"; ibid. fol. 135, a. In the same year T. Colwell has licence to print *The History of meke and pacyent Gresell;* ibid. fol. 139, a. Instances occur much lower.' See also Hazlitt's Handbook of Early English Literature.

There is a ballad called 'Patient Grissell,' in Percy's Folio MS., ed. Hales and Furnivall, iii. 421; and there is one by Thomas Deloney in Professor Child's English and Scottish Ballads, vol. iv. Professor Child remarks that 'two plays upon the subject are known to have been written, one of which (by Dekker, Chettle, and Haughton) has been printed by the Shakespeare Society, while the other, an older production of the close of Henry VIII's reign, is lost.'

In Italy the story is so common that it is still often acted in marionette theatres; it is to be had, moreover, in common chapbooks, and a series of cheap pictures representing various

scenes in it may often be seen decorating cottage-walls. (Notes and Queries, 5 S. i. 105, 255).

For remarks upon the conduct of the tale and the character of the heroine, see Mr. Hales's criticisms in the Percy Folio MS., iii. 421, and in Originals and Analogues of Chaucer, Part II, pp. 173-176. There are also a few good remarks on it in Canterbury Tales from Chaucer, by J. Saunders, p. 217, where the author points out that, as the Marquis was Griselda's feudal lord, she could but say 'yes' when asked to marry him, the asking being a mere form; and that the spirit of chivalry appears in her devotion of herself to his every wish.

The Squire's Tale. This tale is conspicuous as being the one which has most resisted all attempts to discover an immediate original for it, and because of its connection with the characteristics of Arabian fiction. Tyrwhitt remarks that he had 'never been able to discover its probable original, and yet would be very hardly brought to believe that the whole, or even any considerable part of it, was of Chaucer's invention.'

It is worth remarking that there is just one other case in which Chaucer is connected with an Arabian writer. I have shewn, in my edition of Chaucer's treatise on the Astrolabe, that a large part of it is immediately derived from a Latin version of a treatise written by Messahala, an Arabian astronomer, by religion a Jew, who flourished towards the end of the eighth century. So also in the case of The Squire's Tale, we may suspect that it was through some Latin medium that Chaucer made acquaintance with Arabian fiction. But I am fortunate in having found a more direct clue to some part, at least, of the poem. I shall shew presently that one of his sources was the *Travels of Marco Polo* [1].

Warton, in his History of English Poetry, took much pains

[1] Only a few hours after writing this sentence, I found that Mr. Keightley, in his Tales and Popular Fictions, published in 1834, at p. 76, distinctly derives Chaucer's Tale from the Travels of Marco Polo. I let the sentence stand, however, as an example of undesigned coincidence.

to gather together some information on the subject, and his remarks are therefore quoted here, nearly at length, for the reader's convenience.

'The Canterbury Tales,' says Warton, 'are unequal, and of various merit. Few perhaps, if any, of the stories are the invention of Chaucer. I have already spoken at large of the Knight's Tale, one of our author's noblest compositions. That of the Canterbury Tales which deserves the next place, as written in the higher strain of poetry, and the poem by which Milton describes and characterises Chaucer, is the Squire's Tale. The imagination of this story consists in Arabian fiction engrafted on Gothic chivalry. Nor is this Arabian fiction purely the sport of arbitrary fancy: it is in great measure founded on Arabian learning. Cambuscan, a King of Tartary, celebrates his birthday festival in the hall of his palace at Sarra with the most royal magnificence. In the midst of the solemnity, the guests are alarmed by a miraculous and unexpected spectacle: the minstrels cease on a sudden, and all the assembly is hushed in silence, surprise, and suspense; see ll. 77–88.

'These presents were sent by the King of Arabia and India to Cambuscan in honour of his feast. The Horse of Brass, on the skilful movement and management of certain secret springs, transported his rider into the most distant region of the world in the space of twenty-four hours; for, as the rider chose, he could fly in the air with the swiftness of an eagle: and again, as occasion required, he could stand motionless in opposition to the strongest force, vanish on a sudden at command, and return at his master's call. The Mirror of Glass was endued with the power of shewing any future disasters which might happen to Cambuscan's kingdom, and discovered the most hidden machinations of treason. The Naked Sword could pierce armour deemed impenetrable, "were it as thikke as is a branched ook" (l. 159); and he who was wounded with it could never be healed, unless its possessor could be entreated to stroke the wound with its edge. The Ring was intended for Canace, Cambuscan's daughter, and while she bore it in

her purse, or wore it on her thumb, enabled her to understand the language of every species of birds, and the virtues of every plant.

'I have mentioned in another place, the favourite philosophical studies of the Arabians. In this poem the nature of those studies is displayed, and their operations exemplified: and this consideration, added to the circumstances of Tartary being the scene of action, and Arabia the country from which these extraordinary presents are brought, induces me to believe this story to be identical with one which was current at a very ancient date among the Arabians[1]. At least it is formed on their principles. Their sciences were tinctured with the warmth of their imaginations, and consisted in wonderful discoveries and mysterious inventions.

'This idea of a Horse of Brass took its rise from their chemical knowledge and experiments in metals. The treatise of Jeber, a famous Arab chemist of the middle ages, called *Lapis Philosophorum*, contains many curious and useful processes concerning the nature of metals, their fusion, purification, and malleability, which still maintain a place in modern systems of that science. The poets of romance, who deal in Arabian ideas, describe the Trojan horse as made of brass. These sages pretended the power of giving life or speech to some of their compositions in metal. Bishop Grosseteste's speaking brazen head, sometimes attributed to Roger Bacon, has its foundation in Arabian philosophy. In the romance of Valentine and Orson, a brazen head fabricated by a necromancer in a magnificent chamber of the castle of Clerimond, declares to those two princes their royal parentage. We are told by William of Malmesbury that Pope Sylvester II, a profound mathematician who lived in the eleventh century, made a brazen head, which would speak when spoken to, and oracularly resolved many difficult questions.

[1] So in Mr. Hazlitt's edition; Warton originally wrote—'to believe this story to be one of the many fables which the Arabians imported into Europe.'

Albertus Magnus, who was also a profound adept in those sciences which were taught by the Arabian schools, is said to have framed a man of brass, which not only answered questions readily and truly, but was so loquacious, that Thomas Aquinas, while a pupil of Albertus Magnus, and afterwards an Angelic doctor, knocked it in pieces as the disturber of his abstruse speculations. This was about the year 1240. Much in the same manner, the notion of our knight's horse being moved by means of a concealed engine corresponds with their pretences of producing preternatural effects, and their love of surprising by geometrical powers. Exactly in this notion, Rocail, a giant in some of the Arabian romances, is said to have built a palace, together with his own sepulchre, of most magnificent architecture and with singular artifice: in both of these he placed a great number of gigantic statues or images, figured of different metals by talismanic skill, which in consequence of some occult machinery, performed actions of real life, and looked like living men. We must add that astronomy, which the Arabian philosophers studied with a singular enthusiasm, had no small share in the composition of this miraculous steed. For, says the poet,

> "He that it wroughte coude ful many a gin;
> He wayted many a constellacion,
> Er he had don this operacion." (ll. 128–130.)

'Thus the buckler of the Arabian giant Ben Gian, as famous among the Orientals as that of Achilles among the Greeks, was fabricated by the powers of astronomy, and Pope Sylvester's brazen head, just mentioned, was prepared under the influence of certain constellations.

'Natural magic, improperly so called, was likewise a favourite pursuit of the Arabians, by which they imposed false appearances on the spectator. . . . Chaucer, in the fiction before us, supposes that some of the guests in Cambuscan's hall believed the Trojan horse to be a temporary illusion, effected by the power of magic (l. 218). . . .

'Optics were likewise a branch of study which suited the

natural genius of the Arabian philosophers, and which they pursued with incredible delight. This science was a part of the Aristotelic philosophy which, as I have before observed, they refined and filled with a thousand extravagances. Hence our strange knight's Mirror of Glass, prepared on the most profound principles of art, and endued with preternatural qualities (ll. 225–234, 132–141).

'Alcen, or Alhazen, mentioned in l. 232, an Arabic philosopher, wrote seven books of perspective, and flourished about the eleventh century. Vitellio, formed on the same school, was likewise an eminent mathematician of the middle ages, and wrote ten books on Perspective. The Roman Mirror here mentioned by Chaucer, as similar to this of the strange knight, is thus described by Gower:

"Whan Rome stood in noble plight,
Virgile, which was tho parfite,
A mirrour made of his clergie [*by his skill*],
And sette it in the townes eye
Of marbre on a piller without,
That they, by thritty mile about,
By day and eke also by night
In that mirrour beholde might
Her ennemies, if any were;" *Conf. Amant.* bk. v.

'The Oriental writers relate that Giamschid, one of their kings, the Solomon of the Persians and their Alexander the Great, possessed among his inestimable treasures cups, globes, and mirrors, of metal, glass, and crystal, by means of which he and his people knew all natural as well as supernatural things. The title of an Arabian book translated from the Persian is—The Mirror which reflects the World. There is this passage in an ancient Turkish poet: "When I am purified by the light of heaven, my soul will become the mirror of the world, in which I shall discern all abstruse secrets." Monsieur Herbelot is of opinion that the Orientals took these notions from the patriarch Joseph's cup of divination and Nestor's cup in Homer, on which all nature was symbolically represented. Our great countryman Roger Bacon, in his Opus Majus, a work entirely formed on the Aristotelic and Arabian philosophy, describes a variety of *Specula*,

and explains their construction and uses. This is the most curious and extraordinary part of Bacon's book, which was written about the year 1270. Bacon's optic tube, with which he pretended to see future events, was famous in his age, and long afterwards, and chiefly contributed to give him the name of a magician. This art, with others of the experimental kind, the philosophers of those times were fond of adapting to the purposes of thaumaturgy; and there is much occult and chimerical speculation in the discoveries which Bacon affects to have made from optical experiments. He asserts (and I am obliged to cite the passage in his own mysterious expressions) 'omnia sciri per Perspectivam, quoniam omnes actiones rerum fiunt secundum specierum et virtutum multiplicationem ab agentibus hujus mundi in materias patientes,' &c.[1] Spenser feigns that the magician Merlin made a glassy globe, and presented it to King Ryence, which showed the approach of enemies, and discovered treasons (F. Q. iii. 2. 21). This fiction, which exactly corresponds with Chaucer's Mirror, Spenser borrowed from some romance, perhaps of King Arthur, fraught with Oriental fancy. From the same sources came a like fiction of Camoens in the Lusiad (canto x), where a globe is shown to Vasco de Gama, representing the universal fabric or system of the world, in which he sees future kingdoms and future events. The Spanish historians report an American tradition, but more probably invented by themselves, and built on the Saracen fables in which they were so conversant. They pretended that some years before the Spaniards entered Mexico, the inhabitants caught a monstrous fowl of unusual magnitude and shape on the lake of Mexico. In the crown of the head of this wonderful bird there was a mirror or plate of glass, in which the Mexicans saw their future invaders the Spaniards, and all the disasters which afterwards happened to their kingdom. These superstitions remained, even in the doctrines of philosophers, long after the

[1] 'All things can be known by Perspective, because all operations of things take place according to the multiplication of forms and forces, by means of this world's agents, upon yielding materials.'

darker ages. Cornelius Agrippa, a learned physician of Cologne about the year 1520, and author of a famous book on the Vanity of the Sciences, mentions a species of mirror which exhibited the form of persons absent, at command. In one of these he is said to have shown to the poetical Earl of Surrey the image of his mistress, the beautiful Geraldine, sick and reposing on a couch. Nearly allied to this was the infatuation of seeing things in a beryl, which was very popular in the reign of James I, and is alluded to by Shakespeare.

'. . . The Naked Sword, another of the gifts presented by the strange knight to Cambuscan, endued with medical virtues, and so hard as to pierce the most solid armour, is likewise an Arabian idea. It was suggested by their skill in medicine, by which they affected to communicate healing qualities to various substances, and by their knowledge of tempering iron and hardening all kinds of metal. It is the classical spear of Peleus, perhaps originally fabricated in the same regions of fancy; see ll. 236-246.

'The sword which Berni, in the Orlando Innamorato, gives to the hero Ruggiero, is tempered by much the same sort of magic:

"Il brando con tal arte fabbricato,
Che taglia incanto, ed ogni fatagione[1];"
Orl. Innamor. ii. 17, st. 5.

So also his continuator Ariosto:

"Non vale incanto, ov'ella mette il taglio[2];"
Orl. Fur. xli. 83.

And the notion that this weapon could resist all incantations is like the fiction above mentioned of the buckler of the Arabian giant Ben Gian, which baffled the force of charms and enchantments made by giants or demons. Spenser has a sword endued with the same efficacy, the metal of which the magician Merlin mixed with the juice of meadow-wort, that it might be proof

[1] 'That sword, wrought with such art, that it cuts through enchantment and every charm.' I correct the errors in these quotations.
[2] Enchantment avails not, where it inflicts a cut.

against enchantment; and afterwards, having forged the blade in the flames of Etna, he gave it hidden virtue by dipping it seven times in the bitter waters of Styx; F. Q. ii. 8. 20. From the same origin is also the golden lance of Berni, which Galafron, King of Cathaia, father of the beautiful Angelica and the invincible champion Argalia, procured for his son by the help of a magician. This lance was of such irresistible power, that its unhorsed a knight the instant he was touched with its point; *Orl. Innamor.* i. 1. 43. Britomart in Spenser is armed with the same enchanted spear, which was made by Bladud, an ancient British king skilled in magic; F. Q. iii. 3. 60; iv. 6. 6; iii. 1. 10.

'The Ring, a gift to the king's daughter Canace, which taught the language of birds, is also quite in the style of some othres of the occult sciences of these inventive philosophers; and it is the fashion of the Oriental fabulists to give language to brutes in general. But to understand the language of birds was peculiarly one of the boasted sciences of the Arabians, who pretend that many of their countrymen have been skilled in the knowledge of the language of birds ever since the time of King Solomon. Their writers relate that Balkis, the Queen of Sheba or Saba, had a bird called *Hudhud*, that is, a lapwing, which she dispatched to King Solomon on various occasions, and that this trusty bird was the messenger of their amours. We are told that Solomon having been secretly informed by this winged confidant that Balkis intended to honour him with a grand embassy, enclosed a spacious square with a wall of gold and silver bricks, in which he ranged his numerous troops and attendants in order to receive the ambassadors, who were astonished at the suddenness of these splendid and unexpected preparations. Herbelot tells a curious story of an Arab feeding his camels in a solitary wilderness, who was accosted for a draught of water by Alhejaj, a famous Arabian commander, who had been separated from his retinue in hunting. While they were talking together a bird flew over their heads, making at the same time an unusual sort of noise, which the camel-feeder hearing, looked steadfastly on Alhejaj, and demanded

who he was. Alhejaj, not choosing to return him a direct answer, desired to know the reason of that question. "Because," replied the camel-feeder, "this bird assures me that a company of people is coming this way, and that you are the chief of them." While he was speaking Alhejaj's attendants arrived.

'This wonderful Ring also imparted to the wearer a knowledge of the qualities of plants, which formed an important part of the Arabian philosophy.

'Every reader of taste and imagination must regret that, instead of our author's tedious detail of the quaint effects of Canace's ring, in which a falcon relates her amours, and talks familiarly of Troilus, Paris, and Jason, the notable achievements we may suppose to have been performed by the assistance of the horse of brass are either lost, or that this part of the story, by far the most interesting, was never written. After the strange knight has explained to Cambuscan the management of this magical courser, he vanishes on a sudden, and we hear no more of him; ll. 302–343.

'By such inventions we are willing to be deceived. These are the triumphs of deception over truth:

> "Magnanima mensogna, hor quando è il vero
> Si bello, che si possa à te preporre?[1]"'

This learned and curious discourse is well worth perusal; but the reader will probably be led to remark, that Warton does not after all tell us whence Chaucer drew his materials, but only proves that he drew them from some Arabian source. That source may be indicated a little more distinctly; for, as will be shewn more fully below, nearly all the magic particulars are to be found in the collection now known as the Arabian Night's Entertainments. For the rest, we may trace most of the descriptions to the travels of Marco Polo, with which Chaucer must have been acquainted to some extent, either

[1] "O splendid falsehood, when is truth so beautiful that one can prefer her to thee?' In Warton's book, the Italian quotations abound in misprints, not all of which are removed in Hazlitt's edition. I cannot construe '*al* vero,' as there printed.

immediately or through some channel not easily now pointed out. This suggestion occurred to me on reading a note by Colonel Yule on the name of Cambuscan; but in this I have been long anticipated by Mr. Keightley, as has been said above. The passage in Colonel Yule's edition of Marco Polo to which I refer, is as follows:—

'Before parting with Chingis [or Gengis Khan] let me point out what has not to my knowledge been suggested before, that the name of "*Cambuscan* bold" in Chaucer's talè is only a corruption of the name of Chinghiz. The name of the conqueror appears in Friar Ricold as *Camiuscan*, from which the transition to Cambuscan presents no difficulty. *Camius* was, I suppose, a clerical corruption out of *Canjus* or *Cianjus*.'—Marco Polo, ed. Yule, i. 218.

On applying to Professor Palmer for information as to the *meaning* of the name, he kindly pointed out to me that, in the Dictionnaire Turk-Oriental by M. Pavet de Courteille (Paris, 1870), p. 239, the word *djenguiz* (as M. de Courteille spells it) is explained to mean simply *great*. Thus Chingis Khan is no more than *Great Khan*; and Cambuscan merely represents the same title of Great Khan, which appears so repeatedly in Marco Polo's travels. The succession of supreme or Great Khans was as follows:—(1) Chinghiz; (2) Okkadai; (3) Kuyuk; (4) Mangku; (5) Kublai, &c. The first of these is always known by the simple *title*, though his real name was Temugin; the second was his son; and the third, fourth, and fifth were all his grandsons. The descriptions in Marco Polo refer to Kublai Khan, who died in 1294. Marco describes his person with some minuteness:—

'The personal appearance of the Great Kaan, Lord of Lords, whose name is Cublay, is such as I shall now tell you. He is of a good stature, neither tall nor short, but of a middle height. He has a becoming amount of flesh, and is very shapely in all his limbs. His complexion is white and red, the eyes black and fine, the nose well formed and well set on:' ed. Yule, i. 318. A portrait of him, from a Chinese engraving, is given by Colonel Yule on the next page. Kublai was succeeded by

his grandson Teimur, to the exclusion of his elder brothers *Kambala* (who squinted) and Tarmah (who was of a weak constitution). Here we might perhaps think to see the original of Chaucer's *Camballo*, but I suspect the real interpretation to be very different. It is far more probable that the name *Camballo* was caught, not from this obscure Kambala, but from the famous word *Cambaluc*, really the name (not of a person, but) of the celebrated capital which Kublai built and where he resided; so that the name may easily have suggested itself from this connection[1]. For example, in the splendid Bodleian MS. No. 264, generally known as the 'Alexander MS.,' there is a copy of Marco Polo's Travels, with the colophon—*Explicit le Livre nommé du Grant Caan de la Graunt Cité de Cambaluc; Dieux ayde; Amen.* In fact, Cambaluc is but the old name of the city which is still the capital of China, but better known as *Pekin;* the etymology of the word being merely *Kaan-baligh*, i. e. the city of the Khan. All this may seem a little uncertain at first sight; but if the reader can turn to the second book of Marco Polo, he will soon see clearly enough that Chaucer's Cambuscan (though the name itself is formed from Chingis Khan) is practically identical with Marco's Kublai Khan, and that it is to Marco's description of him and his court that Chaucer is ultimately indebted for some of his details. This will be best illustrated by examples of correspondences.

'Of a surety he [Kublai Khan] hath good right to such a title [that of *Kaan* or Emperor], for all men know for a certain truth that he is the most potent man, as regards forces and lands and treasure, that existeth in the world, or ever hath existed from the time of our first father Adam until this day;' Marco Polo, ed. Yule, i. 295. Cf. Sq. Ta. 14.

'The empire fell to him because of his ability and valour and great worth, as was right and reason;' id. i. 296. Cf. Sq. Ta. 16.

'He had often been to the wars, and had shown himself a gallant soldier and an excellent captain;' id. i. 296. Cf. Sq. Ta. 23.

[1] I find that Mr. Keightley has already suggested this.

In Book ii. ch. 4, is an account of his taking the field in person, and acting with astonishing vigour and rapidity, even at the age of seventy-three.

In Book ii. ch. 5, it is related that the enemy whom he then subdued had Christians in his army, some of whom bore standards on which the Cross was displayed. After the battle, the Christians were bitterly taunted with this, and were told that their Cross had not helped them. But Kublai reproved the scoffers, saying that the Cross had done its part well in not assisting the rebels. 'The Cross of your God did well in that it gave him [the rebel chief] no help against the right.' Cf. Sq. Ta. 16-21.

His rewards to his captains are described fully in chap. 7. He gave them silver plate, ornaments, 'fine jewels of gold and silver, and pearls and precious stones; insomuch that the amount that fell to each of them was something astonishing.' Cf. Sq. Ta. 26.

His palace, 'the greatest palace that ever was,' is described in chap. 10. It was situate 'in the capital city of Cathay, which is called *Cambaluc*.' The *hall* of the palace 'could easily dine 6000 people.' The *parks* within its enclosure were full of fine trees and 'beasts of sundry kinds, such as white stags and fallow deer, gazelles and roebucks,' &c. Cf. Sq. Ta. 60-62, 392.

'And when the great Kaan sits at table on any great court occasion, it is in this fashion. His table is elevated a good deal above the others, and he sits at the north end of the hall, looking towards the south, with his chief wife beside him on the left,' &c.; i. 338. Near the table is a golden butt, at each corner of which is one of smaller size holding a firkin, 'and from the former the wine or beverage flavoured with fine and costly spices is drawn off into the latter;' i. 339. 'And when the Emperor is going to drink, all the musical instruments, of which he has vast store of every kind, begin to play;' i. 340. 'I will say nought about the dishes, as you may easily conceive that there is a great plenty of every possible kind. And

when all have dined and the tables have been removed, then come in a great number of players and jugglers, adepts at all sorts of wonderful feats,' &c.; i. 340. Cf. Sq. Ta. 59-68, 77-79, 266-271, 218, 219.

'You must know that the Tartars keep high festival yearly on their birthdays. . . . Now on his birthday, the Great Kaan dresses in the best of his robes, all wrought with beaten gold;' i. 343. 'On his birthday also, all the Tartars in the world, and all the countries and governments that owe allegiance to the Kaan, offer him great presents according to their several ability, and according as prescription or orders have fixed the amount;' i. 344. Cf. Sq. Ta. 44-47, 110-114.

The Kaan also holds a feast called the 'White Feast' on New-year's day. 'On that day, I can assure you, among the customary presents there shall be offered to the Kaan from various quarters more than 100,000 white horses, beautiful animals, and richly caparisoned;' i. 346.

When he goes on a hunting expedition, 'he takes with him full 10,000 falconers, and some 500 gerfalcons besides *peregrines*, sakers, and other hawks in great number;' i. 358. He also has another 'grand park' at Chandu[1], 'where he keeps his gerfalcons in mew;' i. 365. At p. 260 he is described again as 'very fond of hawking.' At p. 237 the peregrine falcons are described particularly. At p. 220 we are told that the Tartars 'eat all kinds of flesh, including that of horses and dogs, and Pharaoh's rats.' Cf. Sq. Ta. 424-429, 69-71.

In the great city of Kinsay 'there is an eminence on which stands a tower.' This was used as an alarm-tower in case of fire; see vol. ii. p. 148. This may serve to illustrate Chaucer's 'maister tour.' Still more curious is the account of the city of Mien, with its two towers covered with plates of gold and silver, which 'form one of the finest sights in the world;' ii. 73. These towers were, however, part of a mausoleum. Cf. Sq. Ta. 176, 226.

[1] Evidently Shangtu, Coleridge's Xanadu. See his well-known lines—'In Xanadu did Kubla Khan,' &c.

The following note about the Tartar invasion of Russia is also worthy of attention.

'Rosia [*Russia*] is a very great province, lying towards the north. . . . There are many strong defiles and passes in the country; and they pay tribute to nobody except to a certain Tartar king of the Ponent [i.e. *West*], whose name is Toctai; to him indeed they pay tribute, but only a trifle.' Marco Polo, ed. Yule, ii. 417. On this passage Col. Yule has the note—'Russia was overrun with fire and sword as far as Tver and Torshok by Batu Khan (1237–38), some years before his invasion of Poland and Silesia. Tartar tax-gatherers were established in the Russian cities as far north as Rostov and Jaroslawl, and for many years Russian princes as far as Novgorod paid homage to the Mongol Khans in their court at *Sarai*[1]. Their subjection to the Khans was not such a trifle as Polo seems to imply; and at least a dozen princes met their death at the hands of the Mongol executioner.'

Some of the Mongolian Tartars, known as the 'Golden Horde,' conquered a part of S.E. Russia in 1223; in 1242 they established the Empire of the Khan of Kaptschak (S.E. Russia), and exercised great influence there. In 1380 was another Tartar war; and in 1383 Moscow was burnt. The Tartar power in Russia was crushed by the general of Ivan III in 1481. See Haydn's Dictionary of Dates, under *Golden Horde* and *Russia*.

The whole subject of magic is so vast that it is not easy to deal with it within a reasonable space. I must therefore content myself with pointing out a few references, &c., that seem most worthy of being here noted.

The Magic Horse appears in the tale of Cleomades and Claremond; see Keightley's Tales and Popular Fictions. Cervantes has put him to memorable use in his Don Quixote, where he describes him as 'that very wooden horse upon which the valiant Peter of Provence carried off the fair Magalona[2]. This horse

[1] This is Chaucer's 'Sarra'; see note to E 9.

[2] Mr. Keightley shews, in his Tales and Popular Fictions, p. 75, that Cervantes has confused two stories, (1) that of a prince carrying off a princess on a wooden horse; and (2) that of Peter of Provence running away with the fair Magalona.

is governed by a pin he has in his forehead, which serves for a bridle,' &c.; see Jarvis's translation, vol. ii. chap. xl., ed. 1809. But the best story of the Enchanted Horse is in the Arabian Nights' Entertainments, where he is said to have been presented by an Indian to the king of Persia on the New Day, i.e. on the first day of the solar year, at the vernal equinox. This horse is governed by a peg in his neck, which was turned round when it was necessary for him to fly: see the Arabian Nights' Entertainment, published by Nimmo, 1865, p. 483; or the excellent edition by Lane, vol. ii. p. 463, which varies considerably from the more popular editions.

The tale of Cleomades is alluded to, says Mr. Keightley, in Caxton's edition of Reynart the Foxe, printed in 1481, in the 32nd chapter. He also cites a note by Sir F. Madden that a copy of the poem of Cleomades was purchased by Sir Thomas Phillipps at Mr. Lang's sale in 1828; that an undated edition of the *Histoire Plaisante et Récréative du noble et excellent chevalier Clamades et de la belle Clermonde* was printed at Troyes; and that *Les Aventures de Clamades et Clarmonde* appeared in Paris in 1733. Mr. Lane agrees with Mr. Keightley in considering the Tale of Cleomades identical with that of the Enchanted Horse in the Arabian Nights' Entertainments, and in supposing that it was originally a Persian story. Mr. Lane thinks it derived from the 'Hezár Afsáneh'; see his edition, ii. 491.

It is not out of place to observe that the town of Seville is frequently mentioned in Cleomades, and we have seen that Cervantes had heard of the story. Perhaps, then, we may suppose that the story, originally Persian, found its way into Arabic, and thence into Spain; it would then soon be written down in Latin, and thence be translated into French, and become generally known. This must have happened, too, at an early period; for the French romance of Cleomades, extending to some 19,000 octosyllabic lines, was written by a poet named Adenès surnamed le Roi, a native of Brabant, between the years 1275 and 1283; see Keightley's Tales, p. 40.

The Magic Mirror is much the same as the magic ivory tube,

furnished with glass, which enabled the user of it to see whatever object he might wish to behold. This fancy occurs in the tale of the Prince Ahmed and the Fairy Pari Banou, as told in Arabian Nights' Entertainments (Nimmo, 1865), p. 501. It is hardly worth while to pursue the subject further, as Warton's comments have already been cited.

The Magic Ring is to be referred to the story of the seal-ring made partly of brass and partly of iron, by which Solomon obtained power over the evil Jinn; see Lane's Arabian Nights, i. 31. The notion of its conferring upon the wearer the power of understanding the language of birds is connected with it, because this was one of the faculties which Solomon possessed; for we read in the Koran, as translated by Sale, that 'Solomon was David's heir; and he said, "O men, we have been taught the speech of birds"'; ch. xxvii. A clever Arabic epigram of the thirteenth century, ascribing to King Solomon a knowledge of the language of birds and beasts, is cited in Professor Palmer's History of the Jewish nation, at p. 93.

With regard to *the Falcon*, Leigh Hunt has well observed, in his Essay on Wit and Humour, that this bird is evidently 'a human being, in a temporary state of metempsychosis, a circumstance very common in tales of the East.' This is certainly true, as otherwise many of the expressions, and indeed all the circumstances of the story, become meaningless. If the story had been completed, shewing how the Falcon 'gat her love again,' we should have seen how she was restored to her first shape, by means, as Chaucer hints, of the magic ring. A talking bird appears in the Story of the Sisters who envied their Younger Sister, the last in some editions of the Arabian Nights' Entertainments, but it is not transformed. On the other hand, in the story of Beder, Prince of Persia, in the same collection—which, by the way, mentions a magic ring—we find Prince Beder transformed into a white bird, and recovering his shape on being sprinkled with magic water; but he does not speak while so metamorphosed. The story of a boy who understands the language of birds occurs in the

Seven Sages, ed. Wright, p. 106; and Mr. Wright shews, in his Introduction, that such oriental tales are of great antiquity, and known in Europe in the thirteenth century. He refers the reader to an *Essai sur les Fables Indiennes, et sur leur Introduction en Europe*, by M. Deslongchamps, published in 1838.

The reader should not forget the hint at p. xvii above, that some expressions in the Squire's Tale are taken from the poem of Queen Annelida.

With respect to the ending of the Squire's Tale, two attempts at least have been made to complete it. Spenser, in his Faerie Queene, accounts for the fighting for Canacee, but he omits all about Cambuscan and the Falcon. Another ending was written by John Lane[1] in 1630, and is contained in MS. Ashmole 6937, in the Bodleian Library. It is, according to Warton, a very weak performance; see his Observations on the Faerie Queene, p. 214.

GRAMMATICAL FORMS.

For an account of the Grammatical Forms occurring in Chaucer's English, I may refer the reader to the Introduction to Dr. Morris's edition of the Prologue, &c.; pp. xxxi-xlii (3rd ed. 1872). The remarks there made of course apply equally well to the extracts printed in the present volume. A few of the most remarkable features of the grammar are, for convenience, cited here, with examples and references.

Nouns. The nominative plural in *-ës* is mostly used where the *stem* is monosyllabic. (By the *stem* is meant the form of the substantive when divested of inflection; thus, taking the words *man*, *dayes*, *nyghte*, the stems are *man*, *day-*, *nyght-*, since in the two last words the suffixes *-es* and *-e* are inflectional. Also, the two dots over the *e* in *-ës* signify that the suffix *-es* forms a distinct syllable.) Ex. *wyuës*, B 59; *woundës*, 62; *terës*, 70; *musës*, 92. Here the monosyllabic stem gives rise to a disyllabic form, the plural-ending *-es* constituting a separate syllable.

When the stem has two or more syllables, the plural-ending is sometimes written *-s* (or *-z*) and sometimes *-es*, but the

[1] A friend of Milton's father; see Masson, Life of Milton, i. 42.

ending does not increase the number of syllables. Ex. *degrees*, B 12; *lordinges*, 16; *metres*, 48; *loueres*, 53; *sermouns*, 87; *marchauntz* 122. The neuter plural *hors* is worth notice; see B 1823.

The gen. case singular commonly ends in *-ës*, as *goddës*, B 1166, 1169, 1175; *mannës*, 1630; *wyuës*, 1631. An example of a feminine genitive in *-e* is seen in *sonnë stremës*, 3944. A still more curious example, of a *masculine* genitive in *-e*, is seen in *monë lyght*, 2070; this is explained by remembering that the A.S. *móna*, the moon, does not become *mónes* in the genitive, but *mónan*. These examples have a peculiar interest as explaining the present forms of the names of the days of the week. The A.S. names are *Sunnan dæg*, *Mónan dæg*, *Tiwes dæg*, *Wódnes dæg*, *Thunres dæg*, *Fríge dæg*, *Sæter dæg*; so that the modern English has the letter *s* only in those names where the *-es* formerly appeared, and in no others.

Adjectives. The definite form of the adjective (the stem being monosyllabic) is well marked by the addition of the final *ë*. Ex. *whytë*, B 1651; *gretë*, 1672; *newë*, 1817. We even have *excellentë*, F 145.

The vocative is also similarly denoted. Ex. *O gretë*, 1797; *O derë*, 1835; *O yongë*, 1874.

So also the plural number. Ex. *wysë*, B 128; *smalë*, 1691; *oldë*, 3164. But not when the stem is of more than one syllable, and the accent is thrown back; see *prudent*, 123; *lerned*, 1168.

An instance of an adjective of Romance origin forming the plural in *-es* is afforded by the word *roialës*, B 2038. The words *innocentz*, B 1798, *gentils*, E 480, *subgetz*, E 482, and others, are used as substantives.

Pronouns. We may note the joining of the pronoun to the verb, as in *artow*, B 1885; *maystow*, 3267; *wostow*, E 325. See these forms explained in the Glossary.

Which that = who, E 205; *which that* = whom, B 3938; *what that* = whatsoever, E 165; *the whiche* = who, E 269; *whiche* = what sort of, E 2421; *what* = why, B 56, E 1221; *that..his* = whose, 1694; *what man so* = whatsoever man, F 157; *what man that* = whoever, F 160. See also the Glossary.

Verbs. There are several examples of the contracted form of the present tense singular, 3rd person, from stems ending in *d* or *t*. Ex. *stant* for *standeth*, B 3116; *sit* for *sitteth*, 3358; *writ* for *wryteth*, 3516; *bit* for *hideth*, F 512; *last* for *lasteth*, E 266; *sent* for *sendeth*, E 1151; *bit* for *biddeth*, F 291. In the past tense of such verbs as are entitled to take the full ending in *-ede*, answering to the A. S. *-ode*, I cannot but suspect that the actual suffix used was considerably influenced by the form of the stem. In some cases this awkward ending (awkward for verse especially because consisting of two unaccented syllables) would most easily pass into the form *-ed*, and in others into the form *-de*, in *pronunciation*, whilst at the same time the most careful scribes would often *write* the ending in full. In a word like *louede*, for example, the easier way is to turn it into *lov'de*, and such I consider to have been Chaucer's usage, as seems hinted by the following lines in the Knightes Tale (ll. 338, 339, 340, 344)—

> 'For in this world he *lov'dë* no man so,
> And he *lov'd'* him as tendrely agayn;
> So wel they *lov'd'*, as oldë bookës sayn . . .
> Duk Pérotheüs *lov'dë* wel Arcite.'

So too we find 'I *lov'd'* alwey' in B 1847. In some cases we actually find *-de* written, as in *answérdë*, B 1170, E 299, F 599, from A. S. *andswarode;* and again *preydë* clearly stands for *preyede*, and rimes with *deydë* and *leydë*, E 548, although, in E 680, it takes rather the form *preyëd.*

Verbs of this character do not seem to be numerous, and the more common method was to omit the last *e* instead of the medial one; as shewn in words like *swowned*, F 443, *eyled*, F 501, &c., which are sufficiently numerous. But it is somewhat remarkable that the poet seems to have had some aversion for the suppression of this *e*, if we may judge by the numerous cases in which he contrives to make the following word begin with a vowel, which rendered the elision of the final *-e* more tolerable and regular. See, for example, *peyntede*, F 560, *demede*, 563, *obeyede*, 569, *couered⟨e⟩*, 644. The full forms, unabridged and unelided, occur occasionally, e. g. *seruede*, E 640; and, in the

plural, *hatede*, E 731; *refuseden*, 128. This is an interesting point, and deserving one day of being fully worked out.

Particular attention should be paid to the forms of the past tenses of weak and strong verbs. The stem being monosyllabic, the past tense singular of a weak verb is of *more* than one syllable; but the past tense singular of a strong verb must necessarily remain monosyllabic. This is the more noteworthy, because the final *-e* in Chaucer is pronounced so frequently, and for so many reasons, that the student is apt to lose sight of the grammatical principles which are the best guide to the spelling and metre. Amidst the crowd of inflections, clear cases of *non*-inflection become both instructive and valuable, and recal the reader to a sense of the underlying regularity that governs the harmonious whole. Note then the monosyllabic nature of words like *sey*, B 1, *took*, 10, *shoon*, 11, *stood*, 1163, *bar*, 1652, and a large number of others. Even in the *second* person, where a final *-e* appears in the Oldest English, I find none in Chaucer; see, e. g., *thou drank*, B 3416; *thou yaf*, 3641, though these cases are not decisive, because a vowel follows in both instances. In E 1068 we find *Thou bare*, but here again the word *him* follows, and perhaps the form *bar* may be preferred.

Another class of words essentially monosyllabic is seen in the 2nd person singular of the imperative mood, though there are a few exceptions. Ex. *tel*, B 1167, *help*, 1663, *ryd*, 3117, *eet*, 3640, *tak*, 3641. The word *herknë*, 113, is no real exception, because the stem is *herkn-*, not *herk-*; it belongs to that interesting class of verbs which is best illustrated by the Mœso-Gothic verbs in *-nan*, all of which have a passive or neuter signification. The plural imperative in *-th* or *-eth* occurs very often. Ex. *gooth*, *bringeth*, B 3384, *beth*, E 7, *precheth*, E 12. But, as in addressing persons, the words *thou* and *ye* are *sometimes* confused (though *in general* well distinguished, as pointed out in the Notes), it is very common to find the final *-th* omitted. For example, in the Host's address to the Clerk at the beginning of the Clerk's Tale, he endeavours to use the respectful terms *ye* and *your*, but once raps out the familiar *thy* (l. 14); and accordingly, we find

telle, not *telleth*, in ll. 9, 15, and *keepe* in l. 17. Similarly, after *draweth* in B 1632, we have in the next line *passe* and *lat us*. Cf. *accepteth*, E 127, with *chese*, 130. In the past participles of weak verbs, the final *-ëd* is usually a distinct syllable, as in *par-fourned*, B 1646, 1648; but just as we saw above an occasional tendency to turn *-ede* of the past tense into *-de*, so here we find the *-ed* turned into *-d*; as in *apayd*, 1897, *fulfild*, 3713, *kembd*, E 379; and even when it is written as *-ed*, it is sometimes sounded as *-d*, or nearly so, especially when a vowel (or *h*) begins the next word, as in *ycaried hem*, 3240, *wered it*, 3315, *wered al*, 3320, &c. Sometimes the ending is written *t*, as in *abayst*, E 1011.

METRE AND VERSIFICATION.

Stanzas. The stanzas employed by Chaucer have already been mentioned. The seven-line stanza, derived from the French, is employed in the Man of Law's Prologue, in the Prioress's Prologue and Tale, in the Clerk's Tale, and in other Tales and Poems not here printed. The rime-formula is *a b a b b c c*; by which is meant (see B 99–105) that the first and third lines rime together, as denoted by *a a* (*povërtë*, *hertë*); the second, fourth, and fifth lines rime together, as denoted by *b b b* (*confounded*, *wounded*, *wounde hid*); and the last two, *c c*, rime together (*indigence*, *despence*). This is Chaucer's favourite stanza.

At the end of the Clerk's Tale is an Envoy, in a six-line stanza. The rime-formula is *a b a b c b*, all the six stanzas having the *same* rimes. The Monk's Tale is in an eight-line stanza, also from the French. The rime-formula is *a b a b b c b c*. Spenser's stanza, in the Faerie Queene, is deduced from this by the addition of a ninth line of *twelve* syllables (commonly called an Alexandrine) riming with the eighth line; according to the formula *a b a b b c b c c*.

The Rime of Sir Thopas is in imitation of a favourite ballad-metre of the period. The rime-formula is *a a b c c b*; but *c* often coincides with *a*, giving the formula *a a b a a b*, which is, indeed, the commoner form of the two. Some stanzas are lengthened out by adding a tag beginning with a very short line,

which introduces an additional half-stanza. The free swing of these stanzas is somewhat different in rhythm from all the other poems. Chaucer takes much care to elide the final *-e* in many places, and in other places disregards it, so as considerably to reduce the number of faint additional syllables. On this account, instances where the final *-e* is preserved are the more interesting, and a list of them is here added, neglecting those which occur at the ends of lines. I include also the instances where the final *-es*, *-en*, and *-ed* form distinct syllables.

Final -es. The final *-es* is sounded in the genitive singular; as, *goddes*, 1913, *bores*, 2060, *swerdes*, 2066. In the plural; as *lippes*, 1916, *herbes*, 1950, 2103; *briddes*, 1956; *sydes*, 1967, 2026; *stones*, 2018; *lordes*, 2078; *rómances*, 2038, 2087; *popes*, *cardinàles*, 2039. Note also the proper names *Flaundres*, 1909, *Brugges*, 1923.

It marks an adverbial ending in *nedes*, 2031.

Final -ed. The final *-ed* occurs in the past tense of a weak verb, viz. *dremed*, 1977.

Final -en. The final *-en* marks the infinitive mood in *abyen*, 2012, *percen*, 2014, *tellen*, 2036, *slepen*, 2100, *liggen*, 2101. In one case it marks the plural of a substantive; viz. in *hosen*, 1923.

Final -e. In the following substantives (of A. S. origin), it represents the vowels *a* or *e*; *stede* (A. S. *stéda*) 1941, 1972, 2074; *sonne* (A. S. *sunne*, Mœso-Goth. *sunna* or *sunno*), 2069; *spere* (A. S. *spére*, Old Friesic *spiri*, *spere*, *sper*), 2071; also *name* (A. S. *nama*) 1998; but in l. 1907 it is monosyllabic, or nearly so. The word *lake* answers to the Dutch *laken*, cloth, 2048. The genitive *mone* for A. S. *mónan* in l. 2070 has already been commented on; p. xlix. The final *-e* in a word of French origin appears in *robe*, 1924, answering to the Provençal and Low Latin *rauba*.

In the following adjectives we note the definite form used in *his faire*, 1965; *the softe*, 1969; *the sweete*, 2041; *his whyte*, 2047; *his goode*, 2093; *his bryghte*, 2102. The plural forms are *wilde*, 1926, *bothe*, 1946, 2030, 2082. In l. 1974 the word *benedicite* becomes *ben'cite*, as in many other passages, shewing that the final *-e* in *O seinte* marks the vocative case; unless indeed we

pronounce the word *seïnt* as two syllables, as Mr. Ellis pronounces it in l. 120 of the Prologue. The latter treatment is hardly required here.

In verbs we have *-e* in the infinitive mood, as in *telle*, 1903, 1939; *meete*, 2008; and in the gerundial infinitive *to hynde*, 1976. Also in the past tense singular of weak verbs; as *coste*, 1925, *coude*, 1926, *swatte*, 1966, *dorste*, 1995, *seyde*, 2000, 2035, *dide* (in the sense of *put on*), 2047, *nolde*, 2100. Also, in the subjunctive mood, as *bityde*, 2064. And lastly, we even find it in the first person singular of the present tense in the word *hope*, 2010: in which case we may observe that the A. S. verb is *hopian*, not *hopan*, and the A. S. first person singular present is *hopige*, not *hope*; which accounts more easily for the result.

An *e* appears in the middle of the following words, and constitutes a syllable; *launcegay*, 1942, 2011; *notemuge*, 1953; *wode-dowue*, 1960: *softely*, 2076.

All the above results should be compared with the rules in Dr. Morris's Introduction, pp. xlv–xlvii. They exemplify most of the more important rules, and may serve to prepare us for the consideration of Chaucer's metre as employed in his rimed couplets. The whole of the rules for scansion, as regards the poems printed in the present volume, may be roughly compressed into the following practical directions:—

1. Always pronounce the final *-es*, *-ed*, *-en* or *-e*, as a distinct and separate syllable, whether at the end of a line or in the middle of one, with the exceptions noted below, and a few others.

2. The final *-e* is almost invariably elided, and other light syllables are constantly slurred over and nearly absorbed, whenever the *next* word following begins with a vowel or is one of the words (beginning with *h*) in the following list, viz. *he*, *his*, *him*, *her*, *hir*, *hem*, *hath*, *hadde*, *haue*, *how*, *heer*.

3. The final *-e* is sometimes elided or ignored in the words *haue*, *hadde* (when used as an auxiliary), *were*, *nere*, *wolde*, *nolde* (used as auxiliaries), *thise*, *othere*, and in a very few other cases, best learnt by practice and observation. Ex. *volume*, B 60; *richesse*, 107; both due to the position of the accent.

These three rules will go a very long way, and when thoroughly understood, practised, and *tested by the requirements of grammar*, will only require to be supplemented by a few other considerations to render the scansion of Chaucer's lines a very easy matter.

As this question of the scansion of Chaucer has attracted a good deal of attention, a few general considerations affecting the whole subject may not be out of place here.

Feminine Rimes. We have seen that Chaucer derived the forms of his metre from the French. It has been a subject of discussion, whether in his rimes he followed the French habit of riming, where masculine rimes are the rule, or the Italian habit, where feminine rimes are the rule; it being understood that by masculine rimes are meant *monosyllabic* ones, as in *day, lay*, and by feminine rimes such as are disyllabic, as in *asunder, thunder*. Undoubted instances of both kinds occur frequently; but as regards the above question, the right answer is that Chaucer had no need to follow either the French or the Italian in this particular; we had, long before his time, a well established *English* habit, and it is the Old English of an earlier period that we may most reasonably consult for our guidance here. Examination of earlier poems shews that he was at perfect liberty to use either masculine or feminine rimes at pleasure, and this is just what he has done. The English feminine rimes are a stumbling-block to some, no doubt because *modern* English is, from the nature of the case, very sparing in their use, but in *old* English they were all-abundant. Dr. Guest, in his History of English Rhythms, instances rimes like *widë, sidë, frodne, godne, lænne, sænne*, as occurring in early alliterative poems; and whoever will turn to a curious poem in the Codex Exoniensis, known as the Riming Poem (p. 353 in Thorpe's edition) will find that the masculine and feminine rimes are freely intermixed, the number of lines with monosyllabic rime-endings being only 47 out of 172, or a little more than a quarter of the whole. In the remarkable poem called A Moral Ode (printed in Old English Homilies, ed. Morris, 1st Series, p. 159) consisting of 396 lines,

there is *not one* undoubted instance of masculine rime from beginning to end; and again, in a poem entitled a Good Orison of Our Lady (id. p. 191), consisting of 171 lines, the masculine lines are in a small minority, though we find just a few, as *biset, let, was, þes, me, ße, beo, iþeo, þin, min, charite, me, dai, lai, leafdi, marie.* So again, in such a poem as Havelok the Dane, the number of feminine rimes is really very large, though a number of them are due to a final *-e*, and therefore less striking to a reader acquainted with modern English only. Yet even here, the frequent appearance of rimes like *i-maked, naked, sellen, dwellen, kesten, festen, maked, quaked, herden, ferdèn, sungen, dungen,* &c., are quite enough to shew even the beginner that feminine rimes were distinctly sought after; especially when he observes such lines as ll. 240–245, where the rimes *laten, graten, ringen, singen, reden, leden,* occur in an unbroken succession.

If again, leaving these early examples, we turn to Spenser's Mother Hubbard's Tale, written in the same metre as the greater part of Chaucer's Canterbury Tales, we find that the fifth and sixth lines are as follows:—

> 'And the hot Syrian dog on him awayting,
> After the chafed Lyons cruell bayting,'

where the effect of the feminine rime is well exemplified. There are several more of them in the same poem, as *geason, reason,* ll. 11, 12; *betided, misguided,* ll. 37, 38; *civill, evill,* ll. 45, 46, and the like; and it is clear that Spenser recognised them as a beauty, and would no doubt have employed them more freely, only the language of his day did not permit of their frequent use. Chaucer was more fortunate, and has accordingly used them in abundance.

A good deal of misconception and needless mystification of what is really very simple when rightly explained have arisen from the absurdity of confusing different dialects of English. It has been argued that we need not expect to find many examples of the final *-e* in Chaucer, because there are few to be found in Robert of Brunne, or in Hampole, or in Minot! The expectation of finding examples of the final *-e* in poems of the *Northern* dialect

can only have arisen from not recognising that it is precisely in this respect that the Northern and Southern dialects are most opposed; on which account the non-occurrence of the final *-e* in Northern poems is a phenomenon of no importance whatever to the right scansion of Chaucer: and if any one should expect to learn something further about Chaucer's metre from a consideration of the system of scansion employed in Barbour's Bruce, for example, he would certainly meet with disappointment. Yet even in a Midland poem with Northern tendencies, like Havelok the Dane, we find plenty of examples of feminine rimes and of the final *-e*; much more then may we claim feminine rimes and frequent examples of the use of final *-e* for poems like Chaucer's, in which the Midland dialect has tendencies decidedly *Southern*. In one word, if the student who compares one poem with another neglects the consideration of the dialects employed, he will hardly obtain other than confused and contradictory ideas upon the subject.

There is yet another difficulty that has been raised. It has been argued that the metre of Occleve's and Lydgate's poems is rather rough, halting, and irregular; and that therefore we ought not to expect perfect smoothness in Chaucer. Even if we grant one of the premises, the conclusion does not follow. Chaucer seems to have had a perfect ear for melody, such as his successors did not attain to; and again, Chaucer lived just at the very end of the inflected period of English, when the traditions of the usages of Anglo-Saxon grammar were only just preserved in the Southern dialect, and in the Midland dialect where it bordered on the Southern, but had wellnigh disappeared in the North as as far the inflexions in *-e* are concerned. In confirmation of this we may point to Gower's Confessio Amantis, written as late as 1393, but with an abundance of inflectional endings; whilst another excellent example is presented by a translation of Palladius on Husbandry, written perhaps *after* 1400, and lately published by the Early English Text Society. In this work, the author sometimes copies Chaucer's phrases, and has throughout adopted Chaucer's seven-line stanza; and many of the pecu-

liarities of Chaucer's diction and metre can be found in it. Here, for example, we may find the plural in *-es* constituting a distinct syllable, as in

'The chenës, holës, pottës, polës mende;' i. 442.

'Set rakës, crookës, adsës, and bycornës;' i. 1161.

Here too is the plural adjective in *-e*, as in

'Oute of the kynde of wildë gees cam thay;' i. 705.

Here is the adverbial ending in *-es*;

'Wol onës sitte on eyron [*eggs*] twiës ten;' i. 672.

So too we find the adverbial *-e* in *ilichë*, i. 167; the *-e* in a nominative case of substantive, due to an A. S. *-a*, as in *balkë*, ii. 16, from the A. S. *balca*; the *-e* sounded in the middle of a word, as in *moldewarp*, i. 924; the imperative plural in *-eth*, as in *ennointeth*, i. 191; the coalescence of the definitive article with the substantive, as *thende* for *the ende*, iii. 1106, and of the word *to* with a gerund, as *to eschew* = *teschew*, i. 776; and many other things worthy of note, as common in the poems of Chaucer. Feminine rimes occur frequently, as shewn by such rimes as *redes, drede is*, i. 743; *season, reason*, i. 258; *mewes, necessárie, eschéw is, adversárie, wárie*, all in succession, i. 526; and a whole host of rimes involving the sonant *-e* final.

If then we do not permit our familiarity with *modern* English to stand in our way; if we will but recognise the fact that the Old English poets delighted in feminine rimes, such as the grammatical usage of the period often furnished in abundance; if we can but remember that the rimes of the Northern dialect are, on account of the *grammatical* difference, more likely to differ from than to resemble those of the Southern dialect, and must therefore be kept distinct from them; if we can remember that Chaucer's metre is to be compared with Gower's Confessio Amantis and such a poem as that of the translation of Palladius on Husbandry; and if we observe that even Pope did not consider it 'incorrect' to rime *cowards* with *Howards*, we shall be enabled to steer clear of the worst error which the student of Chaucer's metre can commit, viz. the ignoring of final *-e* as a

distinct syllable *at the end of a line*. Instead of this, we shall be prepared to *expect* the frequent occurrence of feminine rimes, and to be best satisfied when they come most often. And on the other hand, we shall by no means always expect that, after ending a line (F 675) with *youthë*, the poet will take the trouble to end the next line with *allow the*, merely to impress upon our dulness that *youthë* is disyllabic. Rather should we be prepared to be fully awake to this peculiarity of his, and at once recognise whole stanzas equipped with feminine rimes, as in B 99–105, 113–119, 1713–1719, 1755–1761, 1783–1789, 3317–3324, 3389–3396, and a number of others, the discovery of which may now be left to the reader's sagacity, noting only, by way of conclusion, the wonderful Envoy to the Clerk's Tale, E 1177–1212, with its thirty-six consecutive rimes of this character.

Cæsura. The above question, of the frequent occurrence of feminine rimes, has been discussed rather fully, because it tends to throw some light upon the use made by Chaucer of the *cæsura* or *middle pause*. Let us ask ourselves *why* feminine rimes are permissible, and we shall reflect that it is because, at the *end* of a line, the poet is FREE; because the pause that naturally occurs there enables him to insert an additional syllable with ease, or even two additional syllables, as is so constantly the case, for example, in Shakespeare, who thinks nothing of lengthening out a line into such a form as—

'Untainted, unexamined, free, at liberty;' Rich. III. iii. 6. 9.

Now, just as this pause at the end of the line leaves the poet free, so, in a lesser degree, does the medial pause or cæsura which occurs near the middle of every line, leave him free likewise. We might from this naturally expect to find that, at this point also, an additional syllable is occasionally inserted. And this is precisely what we sometimes *do* find, the following being examples:—

'And stéleth fróm us—what príuelý slepíngë;' B 21.

'Or élles, cértës—ye bén to daúngeroús;' 2129.

'Which thát my fáder—in hís prospéritée;' 3385.

'That gód of héuen—hath dóminácioún;' B 3409.
'And hím restórëd—his régne and hís figúre;' 3412.
'To Médës ánd to Pérses yíuen—quod hé;' 3425.
'Why shé conquérëd—and whát titl' hád thertó;' 3512.
'Out óf his dórës—anón he háth him dýght;' 3719.

In the same way, we may expect to find in such a position a final *-e* which ought to be preserved, as in these examples.

'Was ás in léngthë—the sámë quántitée;' B 8.
'If thóu noon áskë—with néd' artow so woúnded;' 102.
'Nay! bý my fáder soúlë—that shál he nát;' 1178.
'For tó declárë—thy grétë wórthynessë;' 1672.
'So loúdë—that ál the plácë gán to ringë;' 1803.
'Me thoúghtë—she léyd' a gréyn vpon my tongë;' 1852.
'That shál he fýndë—that hír misdoóth or seíth;' 3112.
'He slów and ráftë—the skín of thé leoún;' 3288.
'A lémman háddë—this nóble chámpioún;' 3309.
'And hím biráftë—the régnë thát he háddë;' 3404.
'Eek thoú, that árt his sónë—art proúd alsó;' 3413.
'Withín the féldë—that dórstë wíth hir fýghte;' 3530.
'Thy bróther sónë—that wás thy doúbl'allýë;' 3593.
'The gáyler shéttë—the dórës óf the toúr;' 3615.
'His chíldren wéndë—that ít for húnger wás;' 3637.
'That hígháté Dántë—for hé can ál deuýsë;' 3651.

Of course this middle pause often preserves from elision a syllable that would otherwise be elided. Examples are :—

'Fro thé senténcë—óf this trétis lýtë;' 2153.
'Beth wár by thís ensámplë—óld and pláyn;' 3281.
'Than hád your tálë—ál be tóld in váyn;' 3989.

In some cases it makes little difference whether we look upon a final syllable as preserved from elision by the cæsura, which at the same time permits its full sound to be given to it, or to be regularly elided according to the usual rule. Either way the line scans. Examples are :—

'And thérfor bý the shádwe—he tóok his wít;' B 10.

'To téll' a stórie—I wól doon mý laboúr;' B 1653.
'This póvrë wídwe—awaíteth ál that nýght;' 1776.
'Intó misérie—and éndeth wrécchedlý;' 3167.
'Out óf misérie—in which that thóu art fállë;' 3196.
'Towárd Cenóbie—and shórtly fór to séyë;' 3545.
'And thé contrárie—is ioíe and grét solás;' 3964.

I will merely add that the introduction of an extra syllable at the place of the cæsura is not peculiar to Chaucer, but a common habit of English verse. Indeed, as Mr. Abbott points out (Shak. Gram. 3rd ed. p. 398), Shakespeare did not hesitate to insert here *two* additional syllables if he was so minded, as for example:—

'To mé invéterate—heárkens my bróther's suit;'
Tempest, i. 2. 122.

Trisyllabic Feet. The use of feet containing three syllables is still common in English verse, as in this line from Pope—

'Or laugh and shake in Rabelais *easy* chair'—

where the fifth foot, printed in italics, is trisyllabic. Examples in Chaucer are:—

'That rauysedest doun fro the deitee;' B 1659.
'A perilous *man* of dedë;' 1999 (Sir Thopas).
'And therin stiked *a lilie* flour;' 2097 (id.).
'*Comprehended* in this litel tretis heer;' 2147.
'Or elles *I am* but lost, but-if that I;' 3105.
'That hadde *the king* Nabúgodónosór;' 3335.
'He twyës wan Jerusalem *the* citee;' 3337.
'And yaf him wit; and than, with many *a terë*;' 3368.
'Caught with the lymrod, colourëd *as* the gledë;' 3574.
'And cover' *hir brygh*të fac' as with a cloudë;' 3956.

Accent. The position of the accent in a given word greatly affects the preservation or suppression of the final syllable, especially in substantives of French origin. Thus in the word *fortune*, if the accent is on the first syllable, the final *e* is troublesome to pronounce, and is dropped, so that it becomes

fórtun', much the same as in modern English; see B 3185. But if the accent be on the second syllable, the final *e* is easily retained, so that we then have the trisyllabic word *fortúnë*, as in B 3191. For other examples, observe the silent *-e* in *vólume*, B 60, and in *ríchesse*, B 107, as compared with *richéssë*, E 795. The same remark is equally true for words ending in *-es*, sometimes written *s*; so that we find *bátails*, B 3509; but *bataíllë*, E 1198; *cólours*, F 39, but *colóurës*, F 511. Further examples may be found.

Licenses. When all allowances have been made for the effect of the cæsura and the occasional use of the trisyllabic foot, all the apparent irregularities in Chaucer's metre are very nearly disposed of. If, besides this, the reader is acquainted with some scheme that approximately represents the old pronunciation—and even the mere pronunciation of all the vowels according to some continental system is better than nothing—he will soon enter into the beauty of the melody of the versification of a poet who not only naturally possessed an exquisite delicacy of ear, but had the advantage of using a flexible yet energetic dialect, that combined the softness of the Romance with the strength of the Teutonic. Yet we need not suppose him to have been a slave to rules, but rather a master of language; and if he anywhere chooses to ignore a final *-e* that grammatically ought to be sounded, it need cause us no very great surprise. As Mr. Ellis has well pointed out (Early Eng. Pronunciation, p. 322), poets like Goethe, Schiller, and Heine constantly do the same thing; as when, for example Goethe writes *heut'* for *heute* in the line (Tasso, Act i.)—

'Ich sah ihn *heut'* von fern; er hielt ein Buch.'

There is, accordingly, one instance in particular where Chaucer seems to have really done this, viz. in the first person singular indicative of verbs. Ex. *warn'*, B 16; *bet'*, 3087; *prey*, E 154. There are numerous instances, too, where a few *very common* words, such as *haue*, *hadde*, *were*, *nere*, *wolde*, *nolde*, are mere monosyllables; but it is remarkable that this is

seldom the case with *sholdë*; see B 1848, 3753. And if, on the other hand, the poet wished to use *wolde* as a disyllable, of course he could do so; see F 577, where *woldë* and *mostë* occur in the same line. Then, again, owing to the more equable accent upon certain words in the olden time, he often chose to vary the accent, laying the stress at one time upon one syllable, and at another time upon another; so that *honóur*, for example, in B 1654, is followed by *hónour* in the very next line; and again, *fórtun'* in l. 3185, with the *-e* suppressed, becomes *fortúnë* only six lines lower (l. 3191) with the *-e* sounded. In order to obtain a rime more easily, he at one time makes *bees* the plural of *bee*, E 2422, and at another time uses *been*, F 204; cf. Nuns' Pr. Ta. 571. In the Clerk's Tale, he uses the various forms *Grisild*, *Grisilde*, *Grisildis*, with a variable accent, evidently for mere convenience of rhythm. At one time he uses *deyë* (pronounced something like *dai-ye*[1]) to rime with *preyë*, B 3232, and at another has *dyë* (pronounced something like *dee-ye*) to rime with *cryë*, *tirannyë*, 3631, 3700. Perhaps there may have been a similar uncertainty with respect to the old word for *high*; for though Chaucer uses *hyë* (riming with *folyë*, C. T. ed. Wright, 12436), the scribes constantly write *heighe* or *heye*, and both pronunciations are indicated in the House of Fame (iii. 43, 72).

The license that, to us moderns, is the least pleasing, is that of making the first foot to consist of a single accented syllable, as first pointed out by me in 1866; the following instances may serve to illustrate my meaning:—

'*By* / a maydë, lyk to hir staturë;' E 257.
'*Til* / wel ny the day bigan to springë;' F 346.
'*Lyght*/ly, for to pley' and walk' on fotë;' F 390.
'*Ia*/son? certës, ne non other man;' F 549.

In some cases, where the stress is thus thrown on to

[1] By *ai* I mean the sound in *fail*, *tail*, *sail*; by *ee* that in *meet*, *feet*; by *ye* I mean German *-je*, i. e. a *y*-sound followed by a German final *-e*.

syllables that are ill-suited for bearing so heavy a stress, the effect is simply bad. Examples are —

'*But* / a góuernóur wylý and wýs;' B 3130.

'*And* / Hermanno and Thymalaö;' 3535.

Here an editor is strongly tempted to suggest a correction; but the MSS. afford little help. Perhaps the true reading may be, in the former case, 'But *lyk* a governour,' &c.; but this lacks authority. In the latter case, Boccaccio writes *Heremianus* in one of his books, and *Herennianus* in the other; if we might invent either the form *Hermiano* or *Herëmanno*, it would certainly make the line scan better, and at the same time come nearer to the original. After all, collation with more MSS. may explain some of these apparently imperfect lines.

There is another license worth a passing mention. Owing to the confusion in the declension of substantives due to the gradual advance in the language, the tendency was to decline substantives according to a formula which made the nominative and accusative alike, and assigned *-es* to the genitive and *-e* to the dative. Many nominatives also came to end in *-e*, representing A. S. *-a*, *-e*, *-o*, *-u*, so that in such substantives the formula was reduced to *-es* for the genitive, and *-e* for all other cases; a plan which was recommended by its superior simplicity. Hence some substantives came to claim an *-e* in the nominative to which they had no right; so that we need not be surprised at such forms as *childë* (A.S. *cíld*), B 1996; *quenë* (A.S. *cwén*) 3538. There are a considerable number of similar forms in Dr. Stratmann's Old-English Dictionary. Out of the abundance of the final *e*'s as both written and sounded in the thirteenth and fourteenth centuries came the abundance of the same, still written but seldom sounded, of the fifteenth century, and the well-known final *-e*, never sounded, of modern times, preserved only because it served at last to indicate that the preceding vowel was a long one.

METRICAL ANALYSIS OF THE SQUIRE'S TALE, PART I.

Perhaps the following analysis of the first Part of the Squire's Tale will best shew which of the rules are of most frequent use. The *order* of them follows that in Dr. Morris's Introduction, 3rd ed. pp. xliii–xlviii.

1. *Lines of eleven syllables.* These abound, owing to the free use of final *-e* at the end of a line, as above explained; e. g. F 5, 6, 9, 10, 19, 20, &c. But the beginner will most easily recognise such cases as ll. 149, 150, ending with *heuene, steuene*, ll. 257, 258 (*wonder, thonder*). Also with final *-ës*, 67, 68, 117, 118, 205, 206, 233, 234, 283, 284, 285, 286; and with final *-ëd*, 181, 182, 201, 202.

2. *Lines with only one syllable in the first foot.* One only, 346; but cf. 390, 549.

3. I insert here a note of rimes formed by *repeating* a syllable; *diademë, demë*, 43; *affeccïons, proteccions*, 55; *deuyse, seruyse*, 65, 279; *sewes, heronsewes*, 67; *recours, cours*, 75; *deliciously, sodeynly*, 79; *style, style* (words thus repeated must be used in *different* senses), 105; *constellacïon, operacïon*, 129; *see, Canacee*, 143; *here*, adv., *here*, verb, 145; *been*, verb, *been*, sb. pl. 203; *comunly, subtilly*, 221; *fern*, sb., *fern*, adv. 255; *parementz, instrumentz*, 269. And perhaps 49, 50; 229, 230.

4. *Two words run into one. Tharray* (*the array*), 63; *the air* = *thair*, 122; *the effect* = *theffect*, 322. Also *nas* = *ne was*, 14; *nis* = *ne is*, 72, 255; *nin* = *ne in*, 35; *noot* = *ne woot* or *ne wot*, 342.

In l. 30 *whichë* is plural; read it thus—

'Of whichë th'eldest' hightë—Algarsyf'—

the *e* in *highte* being preserved by cæsura.

5. *Trisyllabic measures.* The most striking instance is in *as I can*, 4. In other instances the syllable rapidly pronounced or slurred over may be indicated by italics. We find then—*answerd'* and seyd' 228 (where there is a cæsura after *answerde*):

after the thriddë cours, 76. And the following cases, where certain final syllables are very lightly pronounced, viz. final *-y*, e. g. many, 11; any, 134: final *-es*, e. g. sones (caesura), 29; foules (cæsura), 53: final *-er*, e. g. euer, 108; gossomer, 259: final *-ie*, e. g. Arabie, 110; contrarie, 325: final *-en*, e. g. wondreden (cæsura), 307: final *-ed*, e. g. vanísshed (cæsura), 342: final *-e*, e. g. vndertake, 36, seme, 102, bere, 124, coude, 128, ydrawe n'yborë, 326; ye gete na more, 343. Also, the following cases occur where the middle *e* is slurred over, viz. euery part, 40; colerik hotë, 51; someres day, 64; someres tydë, 142; euery place, 119; Iogelours, 219; lewednes, 223; and, in one case, the vowel *i* is similarly treated, viz. vanishe anon, 328. In illustration of the last-mentioned word, it may be remarked that it is sometimes spelt without the *i*; e. g. *vanshede*, Piers Plowman, C. xv. 217.

6. *French words accented in a different manner to that now in use.* (N.B. the apostrophe in the following words denotes elísion; the printing of a final *-e* in italics means that it is slurred over, or else suppressed by poetic license). We find corág', 22, désiroús, 23, persón', 25, citée, 46, Idús, 47, paléys, 60, miróur, 82, óbeisánce, 93, messáge, 99, langáge, 100, engýn, 184, natúre, 197, ápparénc', 218, magýk, 218, vanísshed, 342, &c., &c. For the *variableness* of accent, cf. sólempn', 61; solémpne, 111; mírour, 132, miróur, 175; roíal, 59, roiál, 264, léon, 265, leóun, 491, &c. And for variableness of accent in *English* words, note conníng, 35, hangíng, 84, as compared with wrýthing, 127. Some words in *-le* and *-re* may have been pronounced much as in modern French; perhaps *sillable*, 101, *table*, 179, *fable*, 180, *angle*, 263, *ordre*, 66, may have sounded nearly as *sillabl'*, *tabl'*, *fabl'*, *angl'*, *ordr'*. Yet we find *eglë*, 123, *angles*, 230; both followed by a cæsura.

7. *Genitives in -ës.* Martes, 50, someres, 64, Grekes, 209, Canaceës, 247.

8. *Plurals in -ës.* Armes, 23, sones, 29, foules, 53, sewes, 67, heronsewes, 68, swannes, 68, minstralles, 78, thinges, 78, lordes, 91, wordes, 103, houres, 117, shoures, 118, woundes, 155, heedes,

203, witt*es*, 203, skil*es*, 205, fantasyës, 205, poetryës, 206, winges, 208, gestes, 211, armes, 213, festes, 219, doutes, 220, thinges, 222, 227, &c. Note on the other hand, the French plurals *présentes* = *présents*, 174, *lógelours*, 219, *refléxions*, 230, &c.; also *parementz*, 269, *instrumentz*, 270.

9. *Adverbs in -ës.* Certes, 2, 196, elles, 118, ell*es*, 209, algates, 246, thennes, 326.

10. *Past participles in -ëd.* Excused, 7, cleped, 12, 31, armed, 90, braunched, 159, wounded, 160, remewed, 181, yglewed, 182, proporcioned, 192, &c. Probably *ordeyned*, 177, is to be read *ordeyn'd*; otherwise, the last measure in the verse is to be regarded as trisyllabic.

11. *Past tense of weak verbs in -de, -te,* or *-ed.* Ex. (*a*) deyde, 11, hadde (not an auxiliary verb), 29, hadd*e*, 32, coud', 39, shold', 40, wold', 64, sholde, 102, wende, 198, seyde, 231, &c.; (*b*) dwelt', 10, kept', 18, 26, highte, 30, 33, moste, 38, wroughte, 128, lyghte, 169, broughte, 210, &c.; (*c*) werreyed, 10, lakked, 16, seem*ed*, 56, demed, 202, rowned, 216. Note also the plurals murmured', 204, wondred', 225, as compared with the full forms maden, 205, seyden, 207, wondred*en*, 307. We also find such forms as preyed*e*, 311.

12. *Infinitives in -ën.* Discryuen, 40, tellen, 63, 67, tarien, 73, stroken, 165. *Also the gerundial forms*: to voyden, 188, to gauren, 190.

13. *Past participles in -ën (strong verbs).* Geten, 56. The final *-n* is generally dropped.

14. *Present plural in -ën.* Tellen, 69, wayten, 88, shapen, 214, pleyen, 219, wondren, 258; *2 p. pl. subj.* slepen, 126. *Past plural.* Seten, 92, maden, 205, seyden, 207, wondred*en*, 307.

15. *Preposition in -ën.* Withouten (A.S. wiþ-útan), 101, 121, 125.

The various uses of the final *-e* follow here, and are numbered separately.

1. *Nouns of A.S. origin and of disyllabic form.* Wille, 1, from A.S. *willa*; sted', 115, 193, sted*e*, 124, stede, 170, from

A. S. *stéda;* tale, 6, 102, 168, from A. S. *talu;* herte, 120, hert', 138, from A. S. *heorte*, gen. *heortan;* bote, 154, from A. S. *bót, bote, botu;* sonne, 170, from A. S. *sunne*, gen. *sunnan.* All these are in the nominative or accusative case; for other cases, see below. We should probably add sone (A. S. *sunu*) 31; and mete (A. S. *mete*) 70; both before a cæsura.

2. *Nouns of French origin;* (*a*) *substantives*, (*b*) *adjectives.* We find (*a*) centre (Lat. *centrum*) 22; diademe (Lat. *diadema*) 43; signe (Lat. *signum*) 51; seruyse (*seruitium*) 66, nobleye, 77, obeisance (*obedientiam*) 93, &c., &c. The final *-e* is occasionally slurred over, as in diademe, 60, which is fully pronounced in l. 43; place, 186, which is fully pronounced in ll. 119, 162; feste (with cæsura) 61, fully pronounced in l. 113; nature, 197; and it is often elided, as in corag', 22, person', 25, form', 100, vic', 101, &c. The clearest cases of the full sound are given by:—cause, 185, Troye, 210. It is by no means easy to find instances of its suppression; the most likely-looking cases are—nature, 197, beste, 264; but they may merely be instances of the use of trisyllable measures.

We find also (*b*) noble, 12, 28, riche, 19, 61, benigne, 52, sólempn', 61, pryme, 73, commun', 107, lige, 111, solémpne, 111, platt', 162, platte, 164, &c. The most remarkable instances are in l. 111,

'My lige lord, on this solémpne day;'

and (in the definite form) platte, 164. The final *e* in *Jalouse*, 286, is merely a mark of the plural number, *in writing*, and not really pronounced.

With respect to these French words, it is remarkable that Chaucer is very fond of using them at the end of a line, for the sake of the feminine rime; see 9, 10, 19, 43, 51, 52, 61, &c. It may be as well, too, to append the following caution. Tyrwhitt, in his edition of Chaucer, was led to a partially correct estimate of Chaucer's metre by his observation of the final *-e* in French words, and by noting the frequent use of the same in French poetry; thence he inferred that the final *e* may have been pronounced in English words also. Though

his result was partly right, it has yet misled many of his readers, because he did, in fact, seize the right idea by the wrong end. The final *-e* in French words seems of a somewhat weaker and fainter character than in English ones, the fact being that the habit of sounding the inflexional final *-e* was essentially *English*, due to the traditions of Anglo-Saxon grammar, and the imported French words (many of which possessed a final *-e* in their own right) had, at any rate, to conform to the use of the period as a matter of course. It is, accordingly, of no very great consequence to investigate the habits of the French poetry of the period. The Englishmen who adopted French words into their language did at first very nearly what they pleased with them; and, in the conflict between two systems of grammar, the English had at first its own way; yet the continually increasing influx of French did at last begin to tell, and the final result was a confusion in which such inflexions as *-ës* and *-ë*, at first all important, have at last sunk into disuse. We see, for instance, in Chaucer, the use of the French plural (as in *instrumentz*, F 270) side by side with the true English plural (as in *lordes*, F 91); and, in the end, the French form prevailed. But it must be carefully remembered—for it is a most essential point—that French *alone* would never have produced any such great effect. A far more powerful influence was at work at the same time, aiding it most fully and efficiently; and this was the ever-increasing importance of the Northern and North-Midland dialects, which had simplified their grammatical forms long before Chaucer's time, and at last completely set aside the numerous inflexions of the flexible and harmonious Southern-English. Having regard to the mere outward *form* of English verse, it cannot be denied that Chaucer's sweetness of melody is a thing of the past, and that nothing is now left to us but an approach to the less adorned simplicity of Robert of Brunne. This note must be regarded as a mere rough sketch of a very important subject, which the student may with advantage work out for himself in his own way.

3. *Dative Cases.* The prepositions *for, at, on* (or *up-on*), *by,*

in, *of*,[1] *to* (or *vn-to*), most often govern a dative in Anglo-Saxon, and may be considered as always governing a dative in Chaucer. The following are examples; lond', 9, tyme, 13, tonge, 35, grene, 54, tyme, 74, dor', 80, thomb', 83, 148, syd', 84, halle, 86, halle, 92, speche (*cæsura*), 94, speche (or spech'), 104, mynde, 109, heste, 114, drought', 118, rote, 153, wound', 165, met', 173, ere, 196, drede, 212, ende, 224. The French words conform to the same usage; e. g. courte, 171. The prep. *ageyn* may govern either dative or accusative, but *tyde* (142) is properly a dative form; so also, then, is *shene*, 53 (A.S. *scínan* from nom. *scína*). *Style* (106) is probably a dative, governed by *ouer*.

4. *Genitive Cases.* We must not omit to notice the genitive cases, answering to the A.S. genitives *-e* or *-an*. Instances are: sonne (A.S. *sunnan*), 53; halle (A.S. *healle*), 80.

5. *Adjectives; definite form.* The definite form is used when the adjective is preceded by *the*, *this*, *that*, or a possessive pronoun. Examples: the hotë, 51, the yonge, 54, the thridde, 76, the hye, 85, this strange, 89, his olde, 95, the hye, 98, 176, this same, 124, his newe, 140, her moste, 199, his queynte, 239, the loude, 268, the grete, 306. So even with French adjectives; e.g. your excellente, 145. Note also thilke, 162.

6. *Adjectives; plural forms.* Ex. strange, 67, olde, 69, yong', 88, olde, 88, 206, 211, alle, 91, dep', 155, wyde, 155, diverse, 202, grete, 219, somm', 225, slye, 230, alle, 248, fresshe, 284. So also whiche, 30, swiche, 227.

7. *Adjectives; vocative case.* No example; see B 1874.

8. *Adjectives; inflexion of case.* Some adjectives occur in Chaucer which take final *-e* even in the nominative. Thus A. S. *þic* is in the definite form *se þicca*; by confusion, Chaucer uses *thikke* even when indefinite; see 'a thikkë knarrë,' Prol. 549; in the Sq. Ta. we have: thikk', 159. Note also liche, 62. The word *blithe* = A. S. *blíðe*; Chaucer has blythe (*with cæsura*), 338. The

[1] *Of* is now regarded as a sign of a possessive or genitive case; but in Old English it invariably governs the dative.

notion of expressing a dative case by the inflexional *-e* extended even to adjectives; e.g. alle, 15.

9. *Verbs; infinitive mood.* Sey', 4, rebelle, 5, telle, 6, vndertake, 36, spek', 41, occupy', 64, deuyse, 65, pleye, 78, amende, 97, 197, seme, 102, soun', 105, bere, 124, turn', 127, hyde, 141, here, 146, know', 151, answer', 152, knowe (*cæsura*), 154, kerv', 158, byte, 158, close, 165, here, 188, rede, 211, comprehende, 223, &c.

10. *Verbs; gerundial infinitive.* To telle, 34, to biholde, 87, to pace, 120, to sore, 123, to were, 147, to winne, 214, to here, 271, to hye, 291, to seyne, 314, to done, 334. It is very significant that there is no case of elision amongst all these examples.

11. *Strong verbs; past participles.* Holde, 70, spok', 86, com', 96, bore, 178, knowe, 215, yswore, 325, ydrawe, 326, ybore, 326. Only two of these are cases of elision.

12. *Weak verbs; past tense.* Examples have been already given; see art. 11 above, p. lxvii.

13. *Verbs; subjunctive mood. First person singular*: spek', 7. *Third person singular*: leste, 125, were, 195, liste, 327. *Plural*: reste, 126.

14. *Verbs: various other inflexions*; (*a*) 1 p. pr. indicative: deme, 44, trowe, 213, seye, 289, let', 290; (*b*) pr. pl. indicative, recche, 71, lere, 104, smyte, 157, mote, 164, 318, iangl', 220, trete, 220, iangle, 261, deuyse, 261, gete, 343; (*c*) subj. pl. used as imper. plural: bidd', 321, trill', 321, trille, 328, ryde (?), 334. N.B. I believe it will be found that the inflexion of the first pers. sing. present tense indicative is very weak, and often dropped or neglected; cf. p. liv. Also, that the imperative plural is liable to confusion with the imperative singular; cf. p. li.

15. *Adverbs.* Whether the final *-e* in an adverb represents (*a*) an older vowel-ending, or is used (*b*) merely to form adverbs from adjectives, or represents (*c*) the A. S. ending *-an*, the result is much the same, viz. that the final *-e* is especially preserved in them. Examples: much', 3, yliche, 20, loude, 55, euer-more, 124, bryghte, 170, still', 171, lowe, 216, bothe, 240, sore, 258, hye, 267, sone, 276, 333, namore, 314, namor', 343. This rule

being so general, we even find the *-e* wrongly added, by license, where we should not expect it; e. g. herë (A. S. *hér*), 145; therforë (A. S. *þær* and *for* compounded), 177. There is an example of a *preposition* in *-e*, viz. bitwixe, 333. We may note also *adverbs in -ely*, where *e* is a syllable; viz. richely, 90, solempnely, 179, diversely, 202.

The whole matter is much simplified by remembering that every case of the final *-e* can be characterised as either (1) *essential*, (2) *superfluous*, or (3) *grammatical*. To the two first of these classes the guide is etymology, to the last the guide is a knowledge of Anglo-Saxon grammar. For example, the final *-e* is *essential* where it represents an A. S. or Latin termination, as in *stede* from A. S. *steda*, or *diademe* from Lat. *diadema*; it is *superfluous* or *licentious*, if used in a word like *quene* B 3538, from A. S. *cwén*, or in a word like *bitwixe*, F 333, where the A. S. form is *betwux* or *betweox*; it is *grammatical*, if due to the usage of A. S. grammar. When *grammatical*, it must be either *oblique* (see classes 3, 4), *adjectival* (classes 5, 6, 7, 8), *verbal* (classes 9-14), or *adverbial* (class 15).

The text of the present selection of the Canterbury Tales is founded upon that of the Ellesmere MS. as printed in Mr. Furnivall's Six-text Edition for the Chaucer Society. As the scribe of this MS. almost invariably writes *th* instead of *þ*, and *y* instead of *ȝ*, I have been able to dispense with the use of those characters without much varying from his practice. The text has been collated throughout with six other MSS., five of which are in the Six-text edition, and the sixth is the Harleian MS. 7334. The Ellesmere MS. (belonging to the Earl of Ellesmere) is denoted in the footnotes by E.; the others are the Hengwrt (belonging to Mr. Wm. W. E. Wynne of Peniarth), the Cambridge (marked Gg. 4. 27 in the Cambridge University Library), the Corpus (in the Library of Corpus Christi College, Oxford), the Petworth (belonging to Lord Leconfield), and the Lansdowne (known as MS. Lansdowne 851, in the British Museum). These are de-

noted by the abbreviations Hn., Cm., Cp., Pt., and Ln. The Harleian MS. (in the Harleian collection in the British Museum) is denoted by Hl. The text may be best understood by remembering that it invariably follows that of the Ellesmere MS., except where notice is expressly given to the contrary by means of a footnote at the bottom of the page, which explains what other MS. has, in such a case, been preferred. Thus, at p. 1, l. 4, occurs the first variation; where the reading *ystert*, of E. Hn. (i.e. of the Ellesmere and Hengwrt MSS.) has been rejected in favour of *expert*, the reading of Cp. Pt. Ln. Hl.; the Cambridge MS. having a lacuna here. Thus the reader can judge for himself in every case whether the alteration made recommends itself to him or not. The numbering of the lines follows that of the Six-text Edition throughout, the Groups being denoted by the letters B, E, and F. Between each section will be found a short statement of whatever part has been omitted; see pp. 6, 7, 28, 58, 101, 127.

Collation of the text with the other MSS. has enabled me also to improve the orthography in some instances; it was found impracticable to give an account of this, and such alterations are, for the most part, slight. The reasons for them are sufficiently obvious to any one who possesses the Six-text Edition, and will, besides consulting the other MSS., take the further trouble of comparing one part of the Ellesmere MS. with another. Speaking generally, the orthography represents, on the whole, that of the scribe of the Ellesmere MS., whose system was a very good one, and tolerably uniform. It may be observed that *y* is constantly used to represent the A.S. *ȳ*, or is, in other words, the long vowel corresponding to that represented by *i*. The scribe also affects the use of *oo* to denote a long *o*-sound, as in *looth*, B 91. In a few cases where a final *e* seems to have been added by accident, it has been suppressed, where there was sufficient authority for doing so. Also, in the following words, though generally written, it has been omitted in order to prevent confusion, viz. in *euere*, *neuere*, *here*, *hire*, *hise*, which are printed *euer*, *neuer*,

her, *hir*, *his*. The reason why *euere*, *neuere*, are common in MSS. is that they represent the A.S. *æfre*, *næfre*, but in Chaucer they are frequently equivalent in time to a mere monosyllable, like our modern *e'er*, *ne'er*. *Here* (A.S. *hira*, of them) is generally monosyllabic, and the same is true of *hire* (=A. S. *hire*, Mod. E. *her*), though a remarkable exception occurs in the Man of Law's Tale, B. 460; see Specimens of English, ed. Morris and Skeat, p. 260. It may be added that *here* and *hire* are constantly confused in MSS.; I mostly keep the form *her* for *of them*, and *hir* for Mod. E. *her*. *Hise* is written in the Ellesmere MS. in the sense of *his*, before plural nouns; but there seems no reason for supposing this *-e* to have been sounded by Chaucer, though it appears to have been so in the earlier poem of Havelok. *Thise* has been retained as the plural of *this*, for mere distinction; but it is always a monosyllable. In further illustration of the method adopted, I here note *every* variation from the Ellesmere text in the first stanza of the Monk's Tale, p. 32.

L. 3181. E. Hn. *biwaille*; text, *biwayle*, suggested by Cm. Cp. *bewayle*, Pt. Hl. *bywaile*, Ln. *beweile*. E. Hn. Cm. Pt. *manere*; text, *maner*, as in Cp. Ln. Hl.; the accent being on the *a*.

L. 3182. E. Hn. *stoode*; text, *stode*, suggested by observing that the scribes seldom write *oo* except in the *singular* member.

L. 3184. E. Hn. Cm. *brynge*; text, *bringe*, as in the rest, because *y* generally denotes the *long* vowel *i*. E. Hn. *hir*; Cm. Cp. *here*; text, *her*, as in Pt. Ln. Hl.

L. 3185. E. *þat*; text, *that*. E. *Fortune*; text, *fortune*.

L. 3186. E. *hire*; text, *hir*, as in Pt. Hl.

L. 3188. E. Pt. *of*; text, *by*, as in all the rest. This, being a real variation of text, is duly accounted for in a foot-note.

It will thus be seen that the variations of the text from the Ellesmere MS. are but very slight, that they can be justified by collation, and that pains have been taken to make a good useful text, on the principle of disturbing that of the Ellesmere MS. as little as possible. The text of the Man of Law's

Tale in the Specimens of English was formed in precisely the same way.

The books most useful for explaining Chaucer are much the same as those which help to explain 'Piers the Plowman'; see the list of them given in the preface to Piers the Plowman (Clarendon Press), 2nd ed. p. xlv. Such as are cited in the Notes are there sufficiently indicated. The spelling of the words cited in the Glossarial Index has been carefully verified by reference to the usual Dictionaries; for foreign languages, small pocket-dictionaries have been used, that the student may easily, if he pleases, look out such words for himself, which he is strongly recommended to do. The etymologies are merely suggested, in the very briefest manner; in French words, for example, the Latin root is often given without any account of the mode of derivation. The Anglo-Saxon and Icelandic words cited should be looked out, and their various meanings ascertained; and some idea of the grammatical rules of those languages should be attained to. The mere 'cramming up' of such root-words (to be reproduced, as is sometimes done, with some slight change in the spelling which at once reveals a most discreditable ignorance) is worse than useless. The books actually used were the following. Pocket-dictionaries of German (Flügel's, edited by Feiling), of Dutch (the Tauchnitz edition), of Danish (by Ferrall and Repp), of Welsh (by Spurrell), and of Italian and Spanish (both by Meadows); Wedgwood's English Etymology; Bosworth's Anglo-Saxon Dictionary; Skeat's Mœso-Gothic Glossary; Stratmann's Old English Dictionary; Cleasby and Vigfusson's Icelandic Dictionary; Wackernagel's Altdeutsches Handwörterbuch. For French words, Brachet's Etymological French Dictionary (Clarendon Press) is very useful; and the Dictionary by Randle Cotgrave (ed. 1660) is often quoted. The Old French words are taken from Burguy, except when Roquefort is expressly cited. The Low-Latin words are from the Lexicon Manuale ad Scriptores Mediæ et Infimæ Latinitatis, compiled from Ducange's great work by Maigne d'Arnis, and published at Paris by Migne in 1866; price, 12 francs. Prompt.

Parv. is an abbreviation for Promptorium Parvulorum, ed. Way (Camden Society).

With respect to the subject of Chaucer's metre, a brief explanation is necessary. In an essay by myself, printed at pp. 172–196 of vol. i. of the Aldine edition of Chaucer (Bell and Daldy, 1866), the results there given were due to an independent investigation, before I had met with the work by Professor Child. Nearly all of them agree with his, though obtained with less care, and deficient in some of the details. But with respect to many minuter points, I have no doubt I must have since learnt much from him; and it ought never to be forgotten that the only full and almost complete solution of the question as to the right scansion of Chaucer's Canterbury Tales is due to what Mr. Ellis[1] rightly terms 'the wonderful industry, acuteness, and accuracy' of Professor F. J. Child, of Harvard College, Cambridge, Mass. U.S. I wish also to express my obligations to Tyrwhitt's Chaucer, with its learned and scholarly notes; to Mr. A. J. Ellis's great work on Early English Pronunciation; to Mr. Furnivall's Six-text Edition of the Canterbury Tales, and his numerous useful contributions to our knowledge concerning both the poet and his works; to Mr. H. Bradshaw, Cambridge University Librarian, for much help of various kinds; and especially to the Rev. Dr. Morris, who has kindly assisted me in revising the proof-sheets of this edition.

[1] The account of Chaucer's metre by Mr. Ellis (Early English Pronunciation, pp. 318–342) is much fuller than that in my slight essay, and contains the results of independent work. In the main, the results obtained thus independently agree very well together.

GROUP B. MAN OF LAW'S HEAD-LINK.

[Introduction to the Man of Law's Prologue.]

The wordes of the[1] Hoost to the compaignye.

Our hoste sey wel that the bryghte sonne
The ark of his artificial day hath ronne
The fourthe part, and half an houre, and more;
And though he were not depe expert[1] in lore,
He wiste it was the eightetethe[2] day
Of April, that is messager to May;
And sèy wel that the shadwe of euery tree
Was as in lengthe the same quantitee
That was the body erect that caused it.
And therfor by the shadwe he took his wit
That Phebus, which that shoon so clere and bryghte,
Degrees was fyue and fourty clombe on hyghte;
And for that day, as in that latitude,
It was ten of the[3] clokke, he gan conclude,
And sodeynly he plyghte his hors aboute.
'Lordinges,' quod he, 'I warne yow, al this route,

[1] Cm. *wanting*; Cp. Pt. Ln. Hl. expert; E. Hn. ystert.
[2] Hn. xviijthe; Cp. xviije; Cm. Pt. Ln. xviij; E. eighte and twentithe; Hl. threttenthe.
[3] Cm. Pt. Hl. of the; E. Hn. at the; Cp. atte; Ln. att.

The fourthe party of this day is goon;
Now, for the loue of god and of seint Iohn,
Leseth no tyme, as ferforth as ye may;
Lordinges, the tyme wasteth nyght and day,
And steleth from vs, what priuely slepinge,
And what thurgh necligence in our wakinge,
As dooth the streem, that turneth neuer agayn,
Descending fro the montaigne in-to playn.
Wel can Senec, and many a philosophre
Biwailen tyme, more than gold in cofre.
"For los of catel may recouered be,
But los of tyme shendeth vs," quod he.

. . . . . .

Sir man of lawe,' quod he, 'so haue ye blis,
Tel vs a tale anon, as forward is;
Ye ben submitted thurgh your free assent
To stonde in this cas at my Iugement.
Acquiteth yow, and holdeth[1] your biheste,
Than haue ye doon your deuoir atte leste[2].'
'Hoste,' quod he, '*depardieux* ich assente,
To breke forward is not myn entente.
Biheste is dette, and I wol holde fayn
Al my biheste; I can no better seyn.
For swich lawe as man[2] yeueth another wyghte,
He sholde him-seluen vsen it by ryghte;
Thus wol our text, but natheles certeyn
I can ryght now no thrifty tale seyn,
But[3] Chaucer, though he can but lewedly
On metres and on ryming craftily,

[1] Hl. and holdeth; *the rest* of (*badly*).
[2] Cm. man; *the rest* a man.
[3] MS. Camb. Dd. 4. 24 *has* But; *the rest* That; *see note.*

Hath seyd hem in swich english as he can
Of olde tyme, as knoweth many a man.
And if he haue not seyd hem, leue brother,
In o boke, he hath seyd hem in another.
For he hath told of loueres vp and doun
Moo than Ovide made of mencioun
In his *Epistolis*, that ben ful olde.
What sholde I tellen hem, sin they ben tolde?
In youthe he made of Ceys and Alcioun,
And sithen hath he spoke of euerichoon,
Thise noble wyues and thise loueres eek.
Who so that wol his large volume seek
Cleped the seintes legende of Cupyde,
Ther may he seen the large woundes wyde
Of Lucresse, and of Babiloin Tisbee;
The swerd[1] of Dido for the false Enee;
The tree of Phillis for hir Demophon;
The pleinte of Dianire[2] and Hermion,
Of Adriane and of Isiphilee;
The bareyne yle stonding in the see;
The dreynt Leander for his fayre[3] Erro;
The teres of Eleyne, and eek[4] the wo
Of Brixseide, and of[5] thee, Ladomëa;
The cruelte of thee, queen Medëa;
Thy litel children hanging by the hals
For thy Iason, that was of[6] loue so fals!
O Ypermistra, Penelope, Alceste,
Your wyfhood he comendeth with the beste!

[1] Hl. sorwe; *but the rest* swerd.
[2] E. Cm. Hl. Diane; *but* Hn. Cp. Pt. Ln. Dianire, *or* Dyanyre.
[3] Hl. fayre, *which the rest omit.*
[4] E. *omits* eek, *which is in the rest.*
[5] E. *omits* of, *but it is in the rest.*
[6] E. Cm. in; *the rest* of.

But certeinly no word ne wryteth he
Of thilke wikke ensample of Canacee;

. . . . . .

And therfor he, of ful auysement,
Nolde neuer wryte in none of his sermouns
Of swiche vnkynde abhominaciouns,
Ne I wol noon reherse, if that I may.
But of my tale how shal I doon this day?
Me were looth be lykned douteles
To Muses that men clepen Pierides—
Metamorphoseos wot what I mene—
But natheles, I recche noght a bene
Though I come after him with hawe bake[1];
I speke in prose, and lete him rymes make.'
And with that word he, with a sobre chere,
Bigan his tale, as ye shal after here.

The prologe of the mannes tale of lawe.

O hateful harm! condicion of pouerte!
With thurst, with cold, with hunger so confounded!
To asken help thee shameth in thyn herte;
If thou noon aske, with nede artow so wounded[2],
That verray need vnwrappeth al thy wounde hid!
Maugre thyn heed, thou most for indigence
Or stele, or begge, or borwe thy despence!

Thou blamest Crist, and seyst ful bitterly,
He misdeparteth richesse temporal;

[1] Hn. Cp. Pt. Hl. hawe bake; E. hawebake; Cm. aw bake; Ln. halve bake.

[2] *So* Hn.; Cm. Cp. with nede art þou so wounded; Ln. with nede þou art so wounded; Hl. with neede so art thou woundyd; *but* E. so soore artow ywoundid.

Thy neighebor thou wytest sinfully,
And seist thou hast to lite[1], and he hath al.
'Parfay,' seistow, 'somtyme he rekne shal,
Whan that his [cors] shal brennen in the glede,
For he noght helpeth needfulle in hir nede.'

Herkne what is the sentence of the wyse:—
'Bet is to dyen than haue indigence;'
Thy selue neighebor wol thee despyse;
If thou be poure, farwel thy reuerence!
Yet of the wyse man tak this sentence:—
'Alle the[2] dayes of poure men ben wikke;'
Be war therfor, er thou come in[3] that prikke!

If thou be poure, thy brother hateth thee,
And alle thy frendes fleen fro thee, alas!
O riche marchauntz, ful of wele ben ye,
O noble, o prudent folk, as in this cas!
Your bagges ben nat filled with *ambes as*,
But with *sis cink*, that renneth for your chaunce;
At Cristemasse merie may ye daunce!

Ye seken lond and see for your winninges,
As wyse folk ye knowen al thestaat
Of regnes; ye ben fadres of tydinges
And tales, both of pees and of debat.
I were ryght now of tales desolat,
Nere that a marchaunt, goon is many a yere,
Me taughte a tale, which that ye shal here.

[1] E. Hn. lite; *the rest* litel. [2] E. Cm. *omit* the; *the rest have it.*
[3] E. Hn. Hl. to; Cm. Cp. Pt. Ln. in.

[*Here follows the* Man of Lawes Tale, ll. 134–1162. *See a long extract from it in* Specimens of Early English, 1298–1393, ed. Morris and Skeat (Clarendon Press Series); p. 249.]

Here endith the man of lawe his tale. And next folwith the Shipman his prolog[1].

Our hoste vpon his stiropes stood anon,
And seyde, 'good men, herkeneth euerich on;
This was a thrifty tale for the nones!
Sir parish prest,' quod he, 'for goddes bones,
Tel vs a tale, as was thy forward yore.
I se wel that ye lerned men in lore
Can moche good, by goddes dignitee!'
The persone him answerde, '*benedicite!*
What eyleth the man so sinfully to swere?'
Our hoste answerde, 'O Iankyn, be ye there?
I smelle a loller in the wynd,' quod he.
'Hoo! good men,' quod our hoste, 'herkneth me,
Abydeth, for goddes digne passioun,
For we shal han a predicacioun;
This loller heer wil prechen vs som-what.'
'Nay, by my fader soule! that shal he nat,'
Seyde the Shipman[2], 'heer shal he nat preche,
He shal no gospel glosen heer ne teche.
We leue[3] alle in the grete god,' quod[4] he,
'He wolde sowen som difficultee,

[1] *This rubric is from* MS. Arch. Seld. B. 14. *In some MSS. it is called* The prolog of the squyers tale. *The text of the prologue itself is founded on the* Corpus MS. E. Hn. Cm. *omit this Prologue; see note.*
[2] MS. Arch. Seld. *has* Shipman; Cp. Pt. Ln. þe squier.
[3] MS. Arch. Seld. We leuen; Cp. Pt. Ln. He leueþ.
[4] MS. Arch. Seld. *inserts* quod, *which* Cp. Pt. Ln. *omit.*

Or springen cokkel in our clene corn,
And therfor, hoste, I warne thee biforn,
My Ioly body shal a tale telle,
And I shal clinken yow so mery a belle,
That I shal waken al this companye;
But it shal not ben of philosophye,
Ne of phisyk[1], ne termes queinte of lawe;
Ther is but litel latin in my mawe.

Here endeth the Shipman his prolog. And next folwyng he bigynneth his tale, &c.[2]

[*Here follows* The Shipman's Tale, ll. 1191–1624. *After which*—]

Bihoold the murie wordes of the Hoost to the Shipman and to the lady Prioresse[3].

'Wel seyd, by *corpus dominus*,' quod our hoste,
'Now longe mot thou sayle by the coste,
Sir gentil maister, gentil marineer,
God yeue this monk a thousand last quad yeer!
A ha! felawes! beth war of swich a Iape,
The monk putte in the mannes hode an ape,
And in his wyues eek, by seint Austin;
Draweth no monkes more in-to your in.
But now passe ouer, and lat vs seke aboute,
Who shal now telle first of al this route
Another tale?' and with that word he sayde,
As curteisly as it had been a mayde,

[1] *Tyrwhitt reads* of phisike; *the* MSS. *have the unmeaning word* phislyas; Sloane MS. phillyas.
[2] *Rubric from* MS. Arch. Seld.
[3] *From* E.; *here again made the basis of the text.*

'My lady Prioresse, by your leue,
So that I wiste I shulde you nat greue,
I wolde demen that ye tellen sholde
A tale next, if so were that ye wolde.
Now wol ye vouche sauf, my lady dere?'
'Gladly,' quod she, and seyde as ye shal here.

Explicit.

GROUP B. THE PRIORESSES TALE.

The prologe of the Prioresses tale.

Domine, dominus noster.

O lord our lord, thy name how merueillous
Is in this large worlde ysprad—quod she:—
For noght oonly thy laude precious
Parfourned is by men of dignitee,
But by the mouth of children thy bountee
Parfourned is, for on the brest souking
Som tyme shewen they thyn herying.

Wherfor in laude, as I best can or may,
Of thee, and of the whyte[1] lily flour
Which that thee bar, and is a mayde alway,
To telle a storie I wol doon my labour;
Not that I may encresen hir honour;
For she hir-self is honour, and the rote
Of bountee, next hir sone, and soules bote.—

O mooder mayde! o mayde mooder free!
O bush vnbrent, brenning in Moyses syghte,
That rauysedest doun fro the deitee,
Thurgh thyn humblesse, the goost that in thalyghte,
Of whos vertu, whan he thyn herte lyghte,
Conceyued was the fadres sapience,
Help me to telle it in thy reuerence!

[1] E. *omits* whyte, *found in the rest.*

Lady! thy bountee, thy magnificence,
Thy vertu, and thy grete humilitee
Ther may no tonge expresse in no science;
For som tyme, lady, er men praye to thee,
Thou goost biforn of thy benignitee,
And getest vs the[1] lyght, thurgh[2] thy preyere,
To gyden vs vn-to thy sone so dere.

My conning is so wayk, o blisful quene,
For to declare thy grete worthynesse,
That I ne may the weighte nat sustene,
But as a child of twelf monthe old, or lesse,
That can vnnethes any word expresse,
Ryght so fare I, and therfor I yow preye,
Gydeth my song that I shal of yow seye.

Explicit.

Heere bigynneth the Prioresses tale.

Ther was in Asie, in a gret citee,
Amonges cristen folk a Iewerye,
Sustened by a lord of that contree
For foule vsure and lucre of vilanye,
Hateful to Crist and to his companye;
And thurgh the strete men myght ryde or wende,
For it was free, and open at eyther ende.

A litel scole of Cristen folk ther stood
Doun at the ferther ende, in which ther were
Children an heep, ycomen of Cristen blood,
That lerned in that scole yeer by yere
Swich maner doctrine as men vsed there,

[1] Hn. Cm. Ln. Hl. the; E. thurgh; Cp. Pt. to.
[2] E. Hn. of; *but the rest* thurgh.

This is to seyn, to singen and to rede,
As smale children doon in hir childhede.

Among thise children was a widwes sone,
A litel clergeon, seuen yeer of age,
That day by day to scole was his wone,
And eek also, wher as he sey thymage
Of Cristes mooder, hadde he in vsage,
As him was taught, to knele adoun and seye
His *Aue Marie* as he goth by the weye.

Thus hath this widwe hir litel sone ytaught
Our blisful lady, Cristes mooder dere,
To worshipe ay, and he forgat it naught,
For sely child wol alday sone lere;
But ay, whan I remembre on this matere,
Seint Nicholas stant euer in my presence,
For he so yong to Crist did reuerence.

This litel child his litel book lerninge,
As he sat in the scole at his prymer,
He *Alma redemptoris* herde singe,
As children lerned hir antiphoner;
And, as he dorste, he drough hym ner and ner,
And herkned ay the wordes and the note,
Til he the firste vers coude al by rote.

Noght wiste he what this latin was to seye,
For he so yong and tendre was of age;
But on a day his felaw gan he preye
Texpounden him this song in his langage,
Or telle him why this song was in vsage;
This preyde he him to construe and declare
Ful ofte tyme vpon his knowes bare.

His felaw, which that elder was than he,
Answerde him thus: 'this song, I haue herd seye,
Was maked of our blisful lady free,
Hir to salue, and eek hir for to preye
To been our help and socour whan we deye.
I can no more expounde in this matere;
I lerne song, I can but smal grammere.'

'And is this song maked in reuerence
Of Cristes mooder?' seyde this Innocent;
'Now certes, I wol do my diligence
To conne it al, er Cristemasse is went;
Though that I for my prymer shal be shënt,
And shal be beten thryës in an houre,
I wol it conne, our lady for[1] to honoure.'

His felaw taughte him homward priuely,
Fro day to day, til he coude it by rote,
And than he song it wel and boldely
Fro word to word, acording with the note;
Twyës a day it passed thurgh his throte,
To scoleward and homward whan he wente;
On Cristes mooder set was his entente.

As I haue seyd, thurgh-out the Iewerye
This litel child, as he cam to and fro,
Ful merily than[2] wolde he singe, and crye
O Alma redemptoris euer-mo.
The swetnes hath[3] his herte perced so
Of Cristes mooder, that, to hir to preye,
He can nat stinte of singing by the weye.

[1] Cm. Cp. Pt. Hl. *omit* for; *it seems best retained.*
[2] Cm. Cp. Pt. Ln. Hl. than; E. Hn. *omit it.*
[3] Cm. Cp. Pt. Ln. Hl. hath; E. Hn. *omit it.*

Our firste foo, the serpent Sathanas,
That hath in Iewes herte his waspes nest,
Vp swal, and seide, 'o Hebraik peple, allas!
Is this to yow a thing that is honest,
That swich a boy shal walken as him lest
In your despyt, and singe of swich sentence,
Which is agayn your[1] lawes reuerence?'

Fro thennes forth the Iewes han conspyred
This innocent out of this world to chace;
An homicyde ther-to han they hyred,
That in an aley hadde a priuee place;
And as the child gan forby for to pace,
This cursed Iew him hente and heeld him faste,
And kitte his throte, and in a pit him caste.

. . . . . .

This poure widwe awaiteth al that nyght
After hir litel child, but he cam noght;
For which, as sone as it was dayes lyght,
With face pale of drede and bisy thoght,
She hath at scole and elles-wher him soght,
Til finally she gan so fer espye
That he last seyn was in the Iewerye.

With moodres pitee in hir brest enclosed,
She gooth, as she were half out of hir mynde,
To euery place wher she hath supposed
By lyklihede hir litel child to fynde;
And euer on Cristes mooder meke and kynde
She cryde, and atte laste thus she wroughte,
Among the cursed Iewes she him soughte.

[1] Hl. your; Pt. Ln. ȝoure; E. Hn. Cm. Cp. oure.

She frayneth and she preyeth pitously
To euery Iew that dwelte in thilke place,
To telle hir, if hir child wente ought forby.
They seyde, 'nay'; but Iesu, of his grace,
Yaf in hir thought, inwith a litel space
That in that place after hir sone she cryde,
Wher he was casten in a pit bisyde.

O grete god, that parfournest thy laude
By mouth of Innocentz, lo heer thy myght!
This gemme of chastitee, this Emeraude,
And eek of martirdom the Ruby bryght,
Ther he with throte ykoruen lay vpryght,
He '*Alma redemptoris*' gan to singe
So loude, that al the place gan to ringe.

The Cristen folk, that thurgh the strete wente,
In coomen, for to wondre vp-on[1] this thing,
And hastily they for the Prouost sente;
He cam anon with-outen tarying,
And herieth Crist that is of heuen king,
And eek his mooder, honour of mankynde,
And after that, the Iewes leet he bynde.

This child with pitous lamentacioun
Vp-taken was, singing his song alway;
And with honour of gret processioun
They carien him vn-to the nexte abbay.
His mooder swowning by the[2] bere lay;
Vnnethe myght the peple that was there
This newe Rachel bringe fro his[3] bere.

[1] Cp. Pt. wondren on; Ln. wonderne of; E. Hn. wondre vpon; Hl. wonder vpon; Cm. wonderyn vp-on. [2] E. Hn. his; *the rest* the; *see l.* 1817.
[3] Cm. Hl. the; *the rest* his.

With torment and with shamful deth echon
This Prouost dooth the Iewes for to sterue
That of this mordre wiste, and that anon;
He nolde no swich cursednes obserue.
Euel shal[1] haue, that euel wol deserue.
Therfor with wilde hors he dide hem drawe,
And after that he heng hem by the lawe.

Vp-on his[2] bere ay lyth this innocent
Biforn the chief auter, whil masse[3] laste,
And after that, the abbot[4] with his couent
Han sped hem for to burien him ful faste;
And whan they holy water on him caste,
Yet spak this child, whan spreynd was holy water,
And song—'*O Alma redemptoris mater!*'

This abbot, which that was an holy man
As monkes been, or elles oughten be,
This yonge child to coniure he bigan,
And seyde, 'o dere child, I halse thee,
In vertu of the holy Trinitee,
Tel me what is thy cause for to singe,
Sith that thy throte is cut, to my seminge?'

'My throte is cut vn-to my nekke-boon,'
Seyde this child, 'and, as by wey of kynde,
I sholde haue deyed, ye, long tyme agoon,
But Iesu Crist, as ye in bokes fynde,
Wil that his glorie laste and be in mynde,
And, for the worship of his mooder dere,
Yet may I singe "*O Alma*" loude and clere.

[1] E. Cm. shal he; Pt. he shal; *the rest omit* he. [2] Hn. Hl. his; *the rest* this.
[3] E. Hn. Cm. Hl. the masse; Cp. Pt. Ln. *omit* the. [4] Hl. thabbot.

This welle of mercy, Cristes mooder swete,
I louede alwey, as after my conninge;
And whan that I my lyf sholde forlete,
To me she cam, and bad me for to singe
This antem[1] verraily in my deyinge,
As ye han herd, and, whan that I had songe,
Me thoughte she leyde a greyn vp-on my tonge.

Wherfor I singe, and singe I mot certeyn
In honour of that blisful mayden free,
Til fro my tonge of-taken is the greyn;
And afterward thus seyde she to me,
" My litel child, now wol I fecche thee
Whan that the greyn is fro thy tonge ytake;
Be nat agast, I wol thee nat forsake."'

This holy monk, this abbot, him mene I,
His tonge out-caughte, and took a-wey the greyn,
And he yaf vp the goost ful softely.
And whan this abbot had this wonder seyn,
His salte teres trikled[2] doun as reyn,
And gruf he fil al plat vp-on the grounde,
And stille he lay as he had ben[3] ybounde.

The couent eek lay on the pauement
Weping, and herien Cristes mooder dere,
And after that they rise, and forth ben[4] went,
And toke awey this martir fro his bere,
And in a tombe[5] of marbul-stones clere

[1] Cm. Cp. Pt. anteme; Ln. antime; Hl. antym; Hn. antheme; E. Anthephen.
[2] E. Hn. Cm. trikled; Cp. Pt. stryked; Ln. strikled; Hl. striken.
[3] Cp. Hl. ben; Pt. Ln. bene; E. Hn. Cm. leyn.
[4] Hl. thay; *but the rest* been, ben, bene.
[5] E. temple; *the rest* tombe, toumbe.

Enclosen they his litel body swete;
Ther he is now, god leue us for[1] to mete.

O yonge Hugh of Lincoln, sleyn also
With cursed Iewes, as it is notable,
For it nis[2] but a litel whyle ago;
Prey eek for vs, we sinful folk vnstable,
That of his mercy god so merciable
On vs his grete mercy multiplye,
For reuerence of his mooder Marye. *Amen.*

Heere is ended the Prioresses Tale.

[PRIORESS'S END-LINK.]

Bihoold the murye wordes of the Hoost to Chaucer.

Whan seyd was al this miracle, euery man
As sobre was, that wonder was to se,
Til that our hoste Iapen[3] tho[4] bigan,
And than at erst he loked vp-on me,
And seyde thus, 'what man artow?' quod he;
'Thou lokest as thou woldest fynde an hare,
For euer vp-on the ground I se thee stare.

Approche neer, and loke vp merily.
Now war yow, sirs, and lat this man haue place;
He in the waast is shape as wel as I;
This were a popet in an arm tenbrace
For any womman, smal and fair of face.
He semeth eluish by his contenaunce,
For vn-to no wyght doth he daliaunce.

[1] E. alle for; *the rest omit* alle. [2] Cp. Pt. Ln. Hl. nys; E. Hn. Cm. is.
[3] *Only* Hl. *inserts* to *before* Iapen.
[4] Cm. Cp. tho; E. to; Hn. Hl. he; Pt. Ln. *omit.*

Sey now somwhat, sin other folk han sayd;
Tel vs a tale of mirthe, and that anoon;'—
'Hoste,' quod I, 'ne beth nat euel apayd,
For other tale certes can I noon,
But of a ryme I lerned longe agoon.'
'Ye, that is good,' quod he; 'now shul we[1] here
Som deyntee thing, me thinketh by his chere.'

Explicit.

[1] E. ye; *all the rest* we.

GROUP B. SIR THOPAS.

Heere bigynneth Chaucers tale of Thopas.

Listeth, lordes, in good entent,
And I wol telle verrayment
Of mirthe and of solas;
Al of a knyght was fair and gent
In bataille and in tourneyment,
His name was sir Thopas.

Yborn he was in fer contree,
In Flaundres, al biyonde the see,
At Popering, in the place;
His fader was a man ful free,
And lord he was of that contree,
As it was goddes grace.

Sir Thopas wex a doughty swayn,
Whyt was his face as payndemayn,
His lippes rede as rose;
His rode is lyk scarlet in grayn,
And I yow telle in good certayn,
He hadde a semely nose.

His heer, his berd was lyk saffroun,
That to his girdel raughte adoun;
His shoon[1] of Cordewane.

[1] E. shoos; Hn. Pt. shoon; *the rest* schoon, schon, schone.

Of Brugges were his hosen broun,
His robe was of ciclatoun,
That coste many a Iane.

He coude hunte at wilde deer,
And ryde an haukyng for[1] riuer,
With grey goshauk on honde;
Ther-to he was a good archeer,
Of wrastling was ther noon his peer,
Ther any ram shal[2] stonde.

. . . . . .

And so bifel[3] vp-on a day,
For sothe, as I yow telle may,
Sir Thopas wolde out ryde;
He worth vpon his stede gray,
And in his honde a launcegay,
A long swerd by his syde.

He priketh thurgh a fair forest,
Ther-inne is many a wilde best,
Ye, bothe bukke and hare;
And, as he priketh[4] North and Est,
I telle it yow, him hadde almest
Bitid a sory care.

Ther springen herbes grete and smale,
The lycorys and cetewale,
And many a clowe-gilofre;

[1] *So* E. Hn. Cm. Hl.; Cp. by þe; Pt. Ln. for þe.
[2] *So* E. Hn. Cm. Hl.; Cp. schulde; Pt. shulde; Ln. scholde.
[3] Hn. Hl. it fel; Cm. it fil.
[4] Hl. priked; *but see l.* 1944.

And notemuge to putte in ale,
Whether it be moyste or stale,
Or for to leye in cofre.

The briddes singe, it is no nay,
The sparhauk and the papeiay,
That ioye it was to here;
The thrustelcok made eek his[1] lay,
The wodedowue vpon the[2] spray
She sang ful loude and clere.

Sir Thopas fil in loue-longinge
Al whan he herde the thrustel singe,
And priked as he were wood:
His faire steede in his prikinge
So swatte that men myghte him wringe,
His sydes were al blood.

Sir Thopas eek so wery was
For prikinge on the softe gras,
So fiers was his corage,
That doun he leyde him in that plas
To make his steede som solas,
And yaf him good forage.

'O seinte Marie, *benedicite!*
What eyleth this loue at me
To bynde me so sore?
Me dremed al this nyght, pardee,
An elf queen shal my [lady be,
And loue me euermore.]

[1] E. hir; *the rest* his.

[2] E. a; *the rest* the.

An Elf-queen wol I loue[1], ywis,
For in this world no womman is
Worthy to be my make
In toune;
Alle othere wommen I forsake,
And to an Elf-queen I me take
By dale and eek by doune!'

In-to his sadel he clamb anoon,
And priketh ouer style and stoon
An Elf-queen for tespye[2],
Til he so longe had riden and goon
That he foond, in a priuee woon,
The contree of Fairye
So wilde;
For in that contree was ther noon
That to him dorste ryde or goon[3],
Neither wyf ne childe.

Til that ther cam a greet geaunt,
His name was sir Olifaunt,
A perilous man of dede;
He seyde[4], 'child, by Termagaunt,
But if thou prike out of myn haunt,
Anon I sle thy stede
With mace.
Heer is the queen of Faïrye,
With harpe and pype[5] and symphonye
Dwelling in this place.'

[1] Hn. Cm. Hl. haue; *the rest* loue.
[2] *So* E. Hn. Cm.; Cp. Pt. Ln. to aspie; Hl. to spye.
[3] *This line in* Hl. *only.*
[4] Hl. swar; *the rest* seyde.
[5] Hl. lute; *the rest* pype *or* pipe.

The child seyde, 'al so mote I thee,
Tomorwe wol I meete[1] thee
Whan I haue myn armoure;
And yet I hope, *par ma fay*,
That thou shalt with this launcegay,
Abyen it ful soure[2];
Thy mawe
Shal I percen, if I may[3],
Er it be fully pryme of day,
For heer thou shalt be slawe.'

Sir Thopas drow abak ful faste;
This geaunt at him stones caste
Out of a fel staf-slinge;
But faire escapeth child[4] Thopas,
And al it was thurgh goddes gras,
And thurgh his fair beringe.

Yet listeth, lordes, to my tale
Merier than the nyghtingale,
For now[5] I wol yow roune
How sir Thopas with sydes smale,
Priking ouer hil and dale,
Is come agayn to toune.

His merie men comanded he
To make him bothe game and glee,
For nedes moste he fyghte

[1] E. Hl. meete with; *the rest omit* with.
[2] E. Hn. sowre; Cm. soure; *the rest* sore.
[3] E. Cm. Thyn hauberk shal I percen, if I may; *but the rest omit* Thyn hauberk, *which is not wanted at all.*
[4] E. Cm. sire; *but the rest* child.
[5] Cp. Pt. Ln. *insert* For now, *which the rest omit.*

With a geaunt with heuedes[1] three,
For paramour and Iolitee
Of oon that shoon ful bryghte.

'Do come,' he seyde, 'my minstrales,
And gestours for to tellen tales
Anon in myn arminge;
Of romances that been roiales,
Of popes and of cardinales,
And eek of loue-lykinge.'

They fette[2] him first the[3] sweete wyn,
And mede eek in a maselyn,
And roial spicerye;
Of[4] gingebreed that was ful fyn,
And lycorys, and eek comyn,
With sugre that is so[5] trye.

He dide next his whyte lere
Of cloth of lake fyn and clere
A breech and eek a sherte;
And next his sherte an aketoun,
And ouer that an habergeoun
For percinge of his herte;

And ouer that a fyn hauberk,
Was al ywroght of Iewes werk,
Ful strong it was of plate;

[1] E. Hn. heuedes; Hl. heedes; Cm. hedis; Cp. Pt. Ln. hedes.
[2] E. sette; *the rest* fette *or* fet.
[3] E. Hn. Cm. *omit* the; *it occurs in the rest.*
[4] E. And; Hn. Cm. Hl. Of. Cp. Pt. Ln. *omit ll.* 2042-4.
[5] E. *alone retains* so; *the rest omit it.*

And ouer that his cote-armour
As whyt as is a lily flour,
In which he wol[1] debate.

His sheeld was al of gold so reed,
And ther-in was a bores heed,
A charbocle bisyde[2];
And there he swoor, on ale and breed,
How that 'the geaunt shal[3] be deed,
Bityde what bityde!'

His Iambeux were of quyrboilly,
His swerdes shethe of yuory,
His helm of laton bryght;
His sadel was of rewel[4] boon,
His brydel as the sonne shoon,
Or as the mone lyght.

His spere was[5] of fyn ciprees,
That bodeth werre, and no thing pees,
The heed ful sharpe ygrounde;
His steede was al dappel-gray,
It gooth an ambel in the way
Ful softely and rounde
In londe.
Loo, lordes myne, heer is a fit!
If ye wol any more of it,
To telle it wol I fonde.

[1] Cm. wolde; Hl. wold; *the rest* wol, wole, wil.
[2] Hn. Cm. Pt. by his syde; Cp. him besyde.
[3] Cm. Cp. Ln. schulde.
[4] Pt. Hl. rowel; Cp. Ln. ruel.
[5] E. it was; *the rest omit* it.

[*The Second Fit.*]

Now hold your mouth, *par charite*,
Bothe knyght and lady free,
And herkneth to my spelle;
Of bataille[1] and of chiualry,
And of ladyes loue-drury[2]
Anon I wol yow telle.

Men speke of romances of prys,
Of Horn child and of Ypotys,
Of Bevys and[3] sir Gy,
Of sir Lybeux and Pleyn-damour;
But sir Thopas, he bereth the flour
Of roial chiualry.

His goode stede al he bistrood,
And forth vpon his wey he glood[4]
As sparcle out of the bronde;
Vp-on his crest he bar a tour,
And ther-in stiked a lily flour,
God shilde his cors fro shonde!

And for he was a knyght auntrous,
He nolde slepen in noon hous,
But liggen in his hoode;
His bryghte helm was his wonger,
And by him baiteth his dextrer
Of herbes fyne and goode.

[1] E. batailles; Hn. bataille; *the rest* bataile, batail, batell.
[2] Hl. Of ladys loue and drewery. [3] E. Pt. and of; *the rest omit* of.
[4] E. rood; *but the rest* glood, glod, glode.

Him-self drank water of the wel,
As did the knyght sir Percyuel,
So worthy[1] vnder wede,
Til on a day——

Heere the Hoost stynteth Chaucer of his tale of Thopas.

'No more of this, for goddes dignitee,'
Quod our hoste, 'for thou makest me
So wery of thy verray lewednesse
That, also wisly god my soule blesse,
Myn eres aken of thy drasty speche;
. . . . . .
This may wel be rym dogerel,' quod he.
'Why so?' quod I, 'why wiltow lette me
More of my tale than another man,
Sin that it is the beste rym[2] I can?'
. . . . . .
'Thou dost nought elles but despendest tyme,
Sir, at o word, thou shalt no lenger ryme.
Lat se wher thou canst tellen ought in geste,
Or telle in prose somwhat at the leste
In which ther be som mirthe or som doctrine.'
'Gladly,' quod I, '[for Cristes] swete pyne,
I wol yow telle a litel thing in prose,
That oughte lyken yow, as I suppose,
Or elles, certes ye ben to daungerous.
It is a moral tale vertuous,
Al be it told[3] som tyme in sondry wyse
Of sondry folk, as I shal yow deuyse.

[1] Hl. worthy; E. Hn. worly; Pt. worthely; Cm. Cp. Ln. *omit ll.* 2105–8.
[2] E. tale; *the rest* rym, ryme.
[3] E. take; *the rest* told, tolde, toold.

As thus; ye wot that euery Euangelist,
That telleth vs the peyne of Iesu Crist,
Ne saith nat al thing as his felaw dooth,
But natheles, her sentence is al sooth,
And alle accorden as in her sentence,
Al be ther in her telling difference.
For somme of hem seyn more, and somme[1] lesse,
Whan they his pitous passioun expresse;
I mene of Mark and[2] Mathew, Luk and Iohn;
But douteles hir sentence is al oon.
Therfor, lordinges alle, I yow biseche,
If that ye[3] thinke I varie as in my speche,
As thus, though that I telle som-what more
Of prouerbes, than ye han herd bifore,
Comprehended in this litel tretis heer,
To enforce with the theffect of my mateer,
And though I nat the same wordes seye
As ye han herd, yet to yow alle I preye,
Blameth me nat; for, as in my sentence,
Ye shul not fynden moche[4] difference
Fro the sentence of this tretis lyte
After the which this mery tale I wryte.
And therfor herkneth what that I shal seye,
And lat me tellen al my tale, I preye.'

Explicit.

[*Here follows in prose, the long and dull* Tale of Melibeus; *numbered* ll. 2157–3078 *in the Six-Text edition. After which comes* The Monk's Prologue.]

[1] E. Hn. Cm. Ln. somme seyn; *but* Cp. Pt. Hl. *omit* seyn.
[2] Hl. and; *which the rest omit.* [3] E. Hl. yow; *the rest* ye.
[4] Cm. Cp. Ln. Ye schal not fynden moche; E. Hn. Pt. Hl. Shul ye nowher fynden.

GROUP B. THE MONK'S PROLOGUE.[1]

The murye wordes of the Hoost to the Monk.

Whan ended was my tale of Melibee,
And of Prudence and hir benignitee,
Our hoste seyde, 'as I am faithful man,
And by the precious *corpus Madrian*,
I hadde leuer than a barel ale
That goode lief my wyf hadde herd this tale!
For[1] she nis no-thing of swich pacience
As was this Melibeus wyf Prudence.
[So mot I thryue!] whan I bete my knaues,
She bringth me forth the grete clobbed staues,
And cryeth, 'slee the dogges euerichoon,
And brek hem, bothe bak and euery boon.'
And if that any neighebor of myne
Wol nat in chirche to my wyf enclyne,
Or be so hardy to hir to trespace,
Whan she comth hoom[2], she rampeth in my face,
And cryeth, 'false coward, wreek thy wyf,
[So mot I thryuen!] I wol haue thy knyf,
And thou shalt haue my distaf and go spinne!'
Fro day to nyght ryght thus she wol biginne;—
'Allas!' she seith, 'that euer I was shape
To wedde a milksop or a coward ape.

[1] E. Hn. *omit* For; *the rest have it.*
[2] Pt. hoom; Hl. hom; Cp. Ln. home; E. Hn. *omit.*

That wol be ouerlad with euery wyght!
Thou darst nat stonden by thy wyues ryght!'
This is my lyf, but if that I wol fyghte;
And out at dore anon I mot me dyghte,
Or elles I am but lost, but-if that I
Be lyk a wilde leoun fool-hardy.
I wot wel she wol do me slee som day
Som neighebor, and thanne go my wey.
For I am perilous with knyf in honde,
Al be it that I dar nat hir[1] withstonde,
For she is big in armes, by my feith,
That shal he fynde, that hir misdooth or seith.
But let vs passe awey fro this matere.
My lord the monk,' quod he, 'be mery of chere;
For ye shal telle a tale trewely.
Lo! Rou[e]chester stant heer faste by!
Ryd forth, myn owen lord, brek nat our game,
But, by my trewthe, I knowe nat your name,
Wher I shal calle yow my lord dan Iohn,
Or dan Thomas, or elles dan Albon?
Of what hous be ye, by your fader kin?
I vow [in feith], thou hast a ful fair skin,
It is a gentil pasture ther thou goost;
Thou art nat lyk a penaunt or a goost.
Vpon my feith, thou art som officer,
Som worthy sexteyn, or som celerer,
For by my fader soule, as to my doom,
Thou art a maister whan thou art at hoom;
No poure cloisterer, ne no nouys,
But a gouernour, wyly and wys.
And therwithal of brawnes and of bones
A wel-faring persone for the nones.'

[1] E. Cp. Ln. hire nat; Hn. Cm. Pt. Hl. nat hire.

. . . . . .

This worthy monk took al in pacience,
And seyde, 'I wol doon al my diligence,
As fer as souneth in-to honestee,
To telle yow a tale, or two, or three.
And if yow list to herkne hiderward,
I wol yow[1] seyn the lyf of seint Edward;
Or elles first Tragedies wol I telle
Of whiche I haue an hundred in my celle.
Tragedie is for[2] to seyn a certeyn storie,
As olde bokes maken vs memorie,
Of him that stood in greet prosperitee
And is y-fallen out of heigh degree
Into miserie, and endeth wrecchedly.
And they ben versifyed comounly
Of six feet, which men clepe *exametron.*
In prose eek ben endyted many oon,
And eek in metre, in many a sondry wyse.
Lo! this declaring oughte ynough suffise.
Now herkneth, if yow lyketh for to here;
But first I yow biseke in this matere,
Though I by ordre telle nat thise thinges,
Be it of popes, emperours, or kinges,
After hir ages, as men writen fynde,
But telle hem som bifore and som bihynde,
As it now comth vn-to my remembraunce;
Haue me excused of myn ignoraunce.

Explicit.

[1] E. *omits* yow; *the rest have it.*
[2] Cp. Pt. Ln. for; *the rest omit it.*

GROUP B. THE MONKES TALE.

Heere bigynneth the Monkes Tale, de casibus virorum Illustrium.

I wol biwayle in maner of Tragedie
The harm of hem that stode in heigh degree
And fillen so that ther nas no remedie
To bringe hem out of her aduersitee;
For certein, whan that fortune list to flee,
Ther may no man the cours of hir withholde;
Lat no man truste on blynd prosperitee;
Be war by[1] thise ensamples trewe and olde.

Lucifer.

At Lucifer, though he an angel were,
And nat a man, at him I wol biginne;
For, though fortune may non angel dere,
From heigh degree yet fel he for his sinne
Doun in-to helle, wher he yet is inne.
O Lucifer! bryghtest of angels alle,
Now artow Sathanas, that maist nat twinne
Out of miserie, in which that thou art falle.

Adam.

Lo Adam, in the felde of Damascene,
With goddes owen finger wrought was he,
[And nat a sone of sinful man unclene],
And welte al Paradys, sauing o tree.
Had neuer worldly man so heigh degree
As Adam, til he for misgouernaunce
Was driue out of his heigh prosperitee
To labour, and to helle, and to meschaunce.

[1] E. Pt. of; *the rest* by.

SAMPSON.

Lo Sampson, which that was annunciat
By thangel[1], longe er his natiuitee,
And was to god almyghty consecrat,
And stood in noblesse, whyl he myghte see.
Was neuer swich another as was he,
To speke of strengthe, and therwith [illegible]dinesse;
But to his wyues tolde he his secree,
Through which he slow hym-self, for wrecchednesse.

Sampson, this noble myghty champioun,
Withouten wepen saue his hondes tweye,
He slow and al to-rente the leoun,
Toward his wedding walking by the weye.
His false wyf coude him so plese and preye
Til she his conseil knew, and she vntrewe
Vn-to his foos his conseil gan biwreye,
And him forsook, and took another newe.

Three hundred foxes took Sampson for Ire,
And alle her tayles he togider bond,
And sette the foxes tayles alle on fire,
For he on euery tayl had knit a brond;
And they brende alle the cornes in that lond,
And alle her oliueres and vynes eek.
A thousand men he slow eek with his hond,
And had no wepen but an asses cheek.

Whan they were slayn, so thursted him that he
Was wel ny lorn, for which he gan to preye
That god wolde on his peyne han som pitee,
And sende him drinke, or elles moste he deye;

[1] Hl. Cp. thangel; Hn. Pt. Ln. the aungel; E. Cm. angel.

And of this asses cheke, that was dreye,
Out of a wang-tooth sprang anon a welle,
Of which he drank ynow[1], shortly to seye,
Thus halp him god, as *Iudicum* can telle.

By verray force, at Gazan, on a nyght,
Maugre Philistens of that citee,
The gates of the toun he hath vp-plyght,
And on his bak ycaried hem hath he
Hye on an hille, that men myghte hem see.
O noble almyghty Sampson, leue and dere,
Had thou nat told to wommen thy secree,
In al this worlde ne hadde been thy pere!

This Sampson neuer sicer[2] drank ne wyn,
Ne on his heed cam rasour noon ne shere,
By precept of the messager diuyn,
For alle his strengthes in his heres were;
And fully twenty winter, yeer by yere,
He hadde of Israel the gouernaunce.
But sone shal he wepen many a tere,
For wommen shal him bringen to meschaunce.

Vn-to his lemman Dalida he tolde
That in his heres al his strengthe lay,
And falsly to his foomen she him solde.
And sleping in hir barme vp-on a day
She made to clippe or shere his heer[3] awey,
And made his foomen al his[4] craft espyen;
And whan that they him fonde in this array,
They bounde him faste, and putten out his yën.

[1] E. anon; *the rest* ynogh, ynough, ynouhe, &c.
[2] Hn. ciser (*for* sicer); Hl. siser; Cm. Pt. Ln. sythir; Cp. cyder.
[3] E. Hl. heres; *the rest* heer, here. [4] E. Hn. this; *the rest* his.

But er his heer were[1] clipped or yshaue,
Ther was no bond with which men myght him bynde;
But now is he in prisoun in a caue,
Wher as they made him at the querne grynde.
O noble Sampson, strongest of mankynde,
O whylom Iuge in glorie and in richesse,
Now maystow wepen with thyn yën blynde,
Sith thou fro wele art falle in wrecchednesse.

Thende of this caytif was as I shal seye;
His foomen made a feste vpon a day,
And made him as her[2] fool bifore hem pleye,
And this was in a temple of greet array.
But atte laste he made a foul affray;
For he two[3] pilers shook, and made hem falle,
And doun fil temple and al, and ther it lay,
And slow him-self, and eek his foomen alle.

This is to seyn, the princes euerichoon,
And eek three thousand bodies were ther slayn
With falling of the grete temple of stoon.
Of Sampson now wol I no more seyn.
Beth war by this ensample old and playn
That no men telle her conseil to her wyues
Of swich thing as they wolde han secree fayn,
If that it touche her limmes or her lyues.

HERCULES.

Of Hercules the souereyn conquerour
Singen his workes laude and hy renoun;

[1] E. were; *the rest* was; *see l.* 3328. [2] E. Cm. a; *the rest* hire, here.
[3] E. the; *the rest* two.

For in his tyme of strengthe he was the flour.
He slow, and rafte the skin of the leoun;
He of Centauros leyde the boost adoun;
He Arpies slow, the cruel briddes felle;
He golden apples rafte of the dragoun;
He drow out Cerberus, the hound of helle:

He slew the cruel tyrant Busirus,
And made his hors to frete him, flesch and boon;
He slow the firy serpent venemous;
Of Achelois two hornes[1], he brak oon;
And he slow Cacus in a caue of stoon;
He slow the geaunt Antheus the stronge;
He slow the grisly boor, and that anoon,
And bar the heuen on his nekke longe.

Was neuer wyght, sith that the world bigan,
That slow so many monstres as dide he.
Thurgh-out this wyde world his name ran,
What for his strengthe, and for his hy bountee,
And euery reaume wente he for to see.
He was so strong that no man myghte him lette;
At bothe the worldes endes, seith Trophee,
In stede of boundes, he a piler sette.

A lemman hadde this noble champioun,
That highte Dianira, fresch as May;
And, as thise clerkes maken mentioun,
She hath him sent a sherte fresch and gay.
Allas! this sherte, allas and weylaway!
Envenimed was so subtilly with-alle,
That, er that he had wered it half a day,
It made his flesch al from his bones falle.

[1] E. m. hornes two; *the rest* two hornes.

But natheles somme clerkes hir excusen
By oon that highte Nessus, that it maked;
Be as be may, I wol hir noght accusen;
But on his bak this sherte he wered al naked,
Til that his flesch was for the venim blaked.
And whan he sey noon other remedye,
In hote coles he hath him-seluen raked,
For with no venim deyned him to dye.

Thus starf this worthy myghty Hercules;
Lo, who may truste on fortune any throwe?
For him that folweth al this world of prees,
Er he be war, is ofte yleyd ful lowe.
Ful wys is he that can him-seluen knowe.
Beth war, for whan that fortune list to glose,
Than wayteth she hir man to ouerthrowe
By swich a wey as he wolde leest suppose.

NABUGODONOSOR (NEBUCHADNEZZAR).

The myghty trone, the precious tresor,
The glorious ceptre and roial magestee
That hadde the king Nabugodonosor,
With tonge vnnethes may discryued be.
He twyes wan Ierusalem the citee;
The vessel of the temple he with him ladde.
At Babiloyne was his souereyn see,
In which his glorie and his delyt he hadde.

The fairest children of the blood roial
Of Israel he [with him ladde] anoon,
And maked ech of hem to been his thral.
Amonges othere Daniel was oon,
That was the wysest child of euerychoon;

For he the dremes of the king expowned
Wher as in Chaldey clerk ne was ther noon
That wiste to what fyn his dremes sowned.

This proude king leet make a statue of golde,
Sixty cubytes long, and seuen in brede,
To[1] which image bothe[2] yonge and olde
Comaunded he[3] to loute, and haue in drede;
Or in a fourneys ful of flambes rede
He shal be brent, that wolde noght obeye.
But neuer wolde assente to that dede
Daniel, ne his yonge felawes tweye.

This king of kinges proud was and elaat,
He wende that god, that sit in magestee,
Ne myghte him nat bireue of his estaat:
But sodeynly he loste his dignitee,
And lyk a beste him semed for to be,
And eet hay as an ox, and lay ther-oute;
In reyn with wilde bestes walked he,
Til certein tyme was ycome aboute.

And lyk an egles fetheres wexe[4] his heres,
His nayles lyk a briddes clawes were;
Til god relessed him a certein yeres,
And yaf him wit; and than with many a tere
He thanked god, and euer his lyf in fere
Was he to doon amis, or more trespace,
And, til that tyme he leyd was on his bere,
He knew that god was ful of myghte and grace.

[1] E. The; *the rest* To. [2] E. Hn. Cm. he bothe; *the rest omit* he.
[3] E. Hn. Cm. *omit* he; *the rest have it.*
[4] *Such is the right reading, whence* Cm. wexsyn, *and* Hl. Cp. were (*for* wexe); E. Hn. wax; Pt. Ln. was (*for* wax).

BALTHASAR (BELSHAZZAR).

His sone, which that hyghte Balthasar,
That heeld the regne after his fader day,
He by his fader coude nought be war,
For proud he was of herte and of array;
And eek an·ydolastre was he[1] ay.
His hy estaat assured him in pryde.
But fortune caste him doun, and ther he lay,
And sodeynly his regne gan diuyde.

A feste he made vn-to his lordes alle
Vp-on a tyme, and bad hem blythe be,
And than his officeres gan he calle—
'Gooth, bringeth forth the vessels,' *[tho]* quod he,
'Which that my fader, in his prosperitee,
Out of the temple of Ierusalem birafte,
And to our hye goddes thanke we
Of honour, that our eldres with vs lafte.'

His wyf, his lordes, and his concubynes
Ay dronken, whyl her appetytes laste,
Out of thise noble vessels sundry wynes;
And on a wal this king his yën caste,
And sey an hond armlees, that·wroot ful faste,
For fere of which he quook and syked sore.
This hond, that Balthasar so sore agaste,
Wroot *Mane, techel, phares*, and no more.

In al that lond magicien was noon
That coude expoune what this lettre mente;
But Daniel expouned it anoon,
And seyde, 'king, god to thy fader sente
Glorie and honour, regne, tresour, rente:

[1] E. he was; *the rest* was he.

And he was proud, and no-thing god ne dradde,
And therfor god greet wreche vp-on him sente,
And him birafte the regne that he hadde.

He was out cast of mannes companye,
With asses was his habitacioun,
And eet hey as a beste in weet and drye,
Til that he knew, by grace and by resoun,
That god of heuen hath dominacioun
Ouer euery regne and euery creature;
And thanne had god of him compassioun,
And him restored his regne and his figure.

Eek thou, that art his sone, art proud also,
And knowest alle thise thinges verraily,
And art rebel to god, and art his foo.
Thou drank eek of his vessels boldely;
Thy wyf eek and thy wenches sinfully
Dronke of the same vessels sondry wynes,
And heriest false goddes cursedly;
Therfor to thee yshapen ful gret pyne is.

This hand was sent from god, that on the walle
Wroot *mane, techel, phares*, trust to[1] me;
Thy regne is doon, thou weyest nought at alle;
Diuyded is thy regne, and it shal be
To Medes and to Perses yiuen,' quod he.
And thilke same nyght this king was slawe,
And Darius occupyeth his degree,
Thogh he therto had neither ryght ne lawe.

Lordinges, ensample heer-by may ye take
How that in lordshipe is no sikernesse;

[1] E. Hn. Cp. Hl. truste; Pt. trest; Ln. trust; Cm. trust to. See note

For whan fortune wol a man forsake,
She bereth awey his regne and his richesse,
And eek his frendes, bothe more and lesse;
For what man that hath frendes thurgh fortune,
Mishap wol make hem enemys, I[1] gesse:
This prouerbe is ful sooth and ful commune.

Cenobia (Zenobia).

Cenobia, of Palymerie[2] quene,
As writen Persiens of hir noblesse,
So worthy was in armes and so kene,
That no wyght passede hir in hardinesse,
Ne in lynage, ne in[3] other gentillesse.
Of kinges blode of Perse is she descended;
I seye nat that she hadde most fairnesse,
But of hir shape she myghte nat ben amended.

From hir childhede I fynde that she fledde
Office of wommen, and to wode she wente;
And many a wilde hertes blood she shedde
With arwes brode that she to hem sente.
She was so swift that she anon hem hente,
And whan that she was elder, she wolde kille
Leouns, lepardes, and beres al to-rente,
And in hir armes welde hem at hir wille.

. . . . . .

Hir riche array ne myghte nat be told
As wel in vessel as in hir clothing;

[1] E. as I; *the rest omit* as.
[2] *So* E. Hn. Cm.; *and* Cp. *has*—De Cenobia Palymerie regina.
[3] Cp. Pt. Ln. Hl. ne in; E. nor in; Hn. ne; Cm. nor.

She was al clad in perree and in gold,
And eek she lafte noght, for noon hunting,
To haue of sondry tonges ful knowing,
Whan that she leyser hadde, and for to entende
To lernen bokes was al hir lyking,
How she in vertu myghte hir lyf dispende.

And, shortly of this storie[1] for to trete,
So doughty was hir housbonde and eek she,
That they conquered many regnes grete
In the orient, with many a fair citee,
Apertenaunt vn-to the magestee
Of Rome, and with strong hond helde hem ful faste;
Ne neuer myghte her foo-men doon hem flee,
Ay whyl that Odenakes[2] dayes laste.

Hir batailes, who so list hem for to rede,
Agayn Sapor the king and othere mo,
And how that[3] al this proces fil in dede,
Why she conquered and what title had[4] therto,
And after of hir meschief and hir wo,
How that she was biseged and ytake,
Let him vn-to my maister Petrark go,
That writ ynough of this, I vndertake.

When Odenake[5] was deed, she myghtily
The regnes heeld, and with hir propre honde
Agayn hir foos she faught so cruelly,
That ther nas king ne prince in al that londe

[1] E. proces; *the rest* storie.
[2] Hl. Odenakes; *the rest* Onedakes, Odenake.
[3] E. *omits* that; *the rest have it.*
[4] Cp. Pt. Ln. Hl. had; *which* E. Hn. Cm. *omit.*
[5] *So* Cp. Pt. Ln. Hl.; E. Hn. Cm. Onedake.

That he nas glad, if that he grace fonde,
That she ne wolde vp-on his lond werreye;
With hir they maden [1] alliaunce by bonde
To ben in pees, and lete hir ryde and pleye.

The emperour of Rome, Claudius,
Ne him bifore, the Romayn Galien,
Ne dorste neuer been so corageous,
Ne noon Ermyn, ne noon Egipcien,
Ne Surrien, ne noon Arabien,
Within the felde [2] that dorste with hir fyghte
Lest that she wolde hem with hir hondes slen,
Or with hir meynee putten hem to flyghte.

In kinges habit wente hir sones two,
As heires of hir fadres regnes alle,
And Hermanno, and Thymalaö
Her names were, as Persiens hem calle.
But ay fortune hath in hir hony galle;
This myghty quene may no whyl endure.
Fortune out of hir regne made hir falle
To wrecchednesse and to misauenture.

Aurelian, whan that the gouernaunce
Of Rome cam in-to his hondes tweye,
He shoop vp-on this queen to do vengeaunce,
And with his legiouns he took his weye
Toward Cenobie, and, shortly for to seye,
He made hir flee, and atte laste hir hente,
And fettred hir, and eek hir children tweye,
And wan the lond, and hoom to Rome he wente.

[1] *The MSS. have* made.
[2] Ln. felde; Pt. feelde; Cp. feeld; Hl. feld; E. Hn. Cm. feeldes.

Amonges othere thinges that he wan,
Hir char, that was with gold wrought and perree,
This grete Romayn, this Aurelian,
Hath with him lad, for that men sholde it see.
Biforen[1] his triumphe walketh she
With gilte cheynes on hir nekke hanging;
Corouned was she, as[2] after hir degree,
And ful of perree charged hir clothing.

Allas, fortune! she that whylom was
Dredful to kinges and to emperoures,
Now gaureth al the peple on hir, allas!
And she that helmed was in starke stoures,
And wan by force tounes stronge and toures,
Shal on hir heed now were a vitremyte;
And she that bar the ceptre ful of floures
Shal bere a distaf, hir cost[3] for to quyte.

DE PETRO REGE ISPANNIE.

O noble, o worthy Petro, glorie of Spayne,
Whom fortune heeld so hy in magestee,
Wel oughten men thy pitous deeth complayne!
Out of thy lond thy brother made thee flee;
And after, at a sege, by subtiltee,
Thou were bitrayed, and lad vn-to his tente,
Wher as he with his owen hond slow thee,
Succeding in thy regne and in thy rente.

The feeld of snow, with thegle of blak ther-inne,
Caught with the lymrod, coloured as the glede,
He brew this cursednes and al this sinne.
The wikked nest was werker of this nede;

[1] MSS. Biforn, Bifore. [2] E. *omits* as; *the rest have it.*
[3] Hn. Cm. Ln. cost; Pt. coste; E. Cp. costes; Hl. self.

Nought Charles Olyuer, that ay took[1] hede
Of trewthe and honour, but of Armorike
Genylon Olyuer, corrupt for mede,
Broughte this worthy king in swich a brike.

DE PETRO REGE DE CIPRO.

O worthy Petro king of Cypre also,
That Alisaundre wan by hy maistrye,
Ful many a hethen wroughtestow ful wo,
Of which thyn owene liges hadde envye,
And, for no thing but for thy chiualrye,
They in thy bedde han sleyn thee by the morwe.
Thus can fortune hir wheel gouerne and gye,
And out of Ioye bringe men to sorwe.

DE BARNABO DE LUMBARDIA.

Of Melan grete Barnabo Viscounte,
God of delyt, and scourge of Lumbardye,
Why sholde I nat thyn infortune acounte,
Sith in estaat thou clombe were so hye?
Thy brother sone, that was thy double allye,
For he thy nevew was, and sone in lawe,
With-inne his prisoun made thee to dye;
But why, ne how, noot I that thou were slawe.

DE HUGELINO, COMITE DE PIZE.

Of the erl Hugelyn of Pyse the langour
Ther may no tonge telle for pitee;
But litel out of Pyse stant a tour,
In whiche tour in prisoun put was he,
And with him been his litel children thre.
The eldeste scarsly fyf yeer was of age.

[1] E. Hn. Cm. took ay; *the rest* ay took.

Allas, fortune! it was greet crueltee
Swiche briddes for to putte in swiche a cage!

Dampned was he to deye in that prisoun,
For Roger, which that bisshop was of Pyse,
Hadde on him maad a fals suggestioun,
Thurgh which the peple gan vpon him ryse,
And putten him to prisoun in swich wyse
As ye han herd, and mete and drink he hadde
So smal, that wel[1] vnnethe it may suffyse,
And therwith-al it was ful poure and badde.

And on a day bifil that in that hour
Whan that his mete wont was to be brought;
The gayler shette the dores of the tour.
He herde it wel, but he ne[2] spak right nought,
And in his herte anon ther fil a thought,
That they for hunger wolde doon him dyen.
'Allas!' quod he, 'allas that I was wrought!'
Therwith the teres fillen from his yën.

His yonge sone, that thre yeer was of age,
Vn-to him seyde, 'fader, why do ye wepe?
Whan wol the gayler bringen our potage,
Is ther no morsel breed that ye do kepe?
I am so hungry that I may nat slepe.
Now wolde god that I myghte slepen euer!
Than sholde nat hunger in my wombe crepe;
Ther is no thing, saue[3] breed, that me were leuer.'

Thus day by day this child bigan to crye,
Til in his fadres barme adoun it lay,

[1] E. Pt. *omit* wel. [2] ne *is not in the MSS.*
[3] Ln. Hl. saue; Cp. Pt. sauf; E. Hn. but.

And seyde, 'far wel, fader, I moot dye,'
And kiste his fader, and deyde the same day.
And whan the woful fader deed it sey,
For wo his armes two he gan to byte,
And seyde, 'allas, fortune! and weylaway!
Thy false wheel my wo al may I wyte!'

His children wende that it for hunger was
That he his armes gnow, and nat for wo,
And seyde, 'fader, do nat so, allas!
But rather eet the flessh vpon vs two;
Our flessh thou yaf vs[1], tak our flessh vs fro,
And eet ynough;' right thus they to him seyde,
And after that, with-in a day or two,
They leyde hem in his lappe adoun, and deyde.

Him-self, despeired, eek for hunger starf;
Thus ended is this myghty Erl of Pyse;
From hy estaat fortune awey him carf.
Of this Tragedie it oughte ynough suffyse.
Who-so wol here it in a lenger wyse,
Redeth the grete poete of Itaille,
That highte Dante, for he can al deuyse
Fro point to point, nat o word wol he faille.

NERO.

Al-though that Nero were as[2] vicious
As any feend that lyth in helle adoun,
Yet he, as telleth vs Swetonius,
This wyde world hadde in subieccioun,
Both Est and West, South[3] and Septemtrioun;
Of rubies, saphires, and of perles whyte

[1] E. Hn. *omit* vs. [2] E. Hn. Cm. *omit* as.
[3] *The MSS. have* North.

Were alle his clothes brouded vp and doun;
For he in gemmes gretly gan delyte.

More delicat, more pompous of array,
More proud was neuer emperour than he;
That ilke cloth, that he had wered o day,
After that tyme he nolde it neuer see.
Nettes of gold-thred hadde he gret plentee
To fisshe in Tybre, whan him liste pleye.
His lustes were al lawe in his decree,
For fortune as his frend him wolde obeye.

. . . . . .

In youthe a maister hadde this emperour,
To teche him letterure and curteisye,
For of moralitee he was the flour,
As in his tyme, but if bokes lye;
And whyl this maister hadde of him maistrye,
He maked him so conning and so souple
That longe tyme it was er tirannye
Or any vyce dorste on him vncouple.

This Seneca, of which that I deuyse,
By-cause that[1] Nero hadde of him swich drede,
For he fro vyces wolde him ay[2] chastyse
Discretly as by worde and nat by dede;—
'Sir,' wolde he seyn, 'an emperour moot nede
Be vertuous, and hate tirannye'—
For which he in a bath made him to blede
On bothe his armes, til he moste dye.

This Nero hadde eek of acustumaunce
In youthe ageyn his maister for to ryse,

[1] Cm. that; *which the rest omit.* [2] Hn. Cm. ay; *which the rest omit.*

Which afterward him thoughte a[1] greet greuaunce;
Therfor he made him deyen in this wyse.
But natheles this Seneca the wyse
Chees in a bath to deye in this manere
Rather than han another tormentyse;
And thus hath Nero slayn his maister dere.

Now fil it so that fortune list no lenger
The hye pryde of Nero to cheryce;
For though that he were[2] strong, yet was she strenger;
She thoughte thus, '[in feith] I am to nyce
To sette a man that is fulfild of vyce
In hy degree, and emperour him calle.'
[Ful sone] out of his sete I wol him tryce;
When he leest weneth, sonest shal he falle.'

The peple roos vp-on him on a nyght
For his defaute, and whan he it espyed,
Out of his dores anon he hath him dyght
Alone, and, ther he wende han ben allyed,
He knokked faste, and ay, the more he cryed,
The faster shette they the dores alle;
Tho wiste he wel he hadde him-self misgyed[3],
And wente his wey, no lenger dorste he calle.

The peple cryed and rombled vp and doun,
That with his eres herde he how they seyde
'Wher is this false tyraunt, this Neroun?'
For fere almost out of his wit he breyde,
And to his goddes pitously he preyde
For socour; but it myghte nat bityde.
For drede of this, him thoughte that he deyde,
And ran in-to a gardin, him to hyde.

[1] E. (*only*) *omits* a. [2] E. Hn. was; *the rest* were.
[3] E. Hn. *wrongly repeat* l. 3731 *here.*

And in this gardin foond he cherles tweye,
That seten by a fyr ful[1] greet and reed,
And to thise cherles two he gan to preye
To sleen him, and to girden of his heed,
That to his body, whan that he were deed,
Were no despyt ydoon, for his defame.
Him-self he slow, he coude no better reed,
Of which fortune lough, and hadde a game.

DE OLOFERNO (HOLOFERNES.)

Was neuer capitayn vnder a king
That regnes mo putte in subiecciouN,
Ne strenger was in felde of alle thing,
As in his tyme, ne gretter of renoun,
Ne more pompous in hy presumpcioun
Than Olofern, which that[2] fortune ay kiste
So [tendirly], and ladde him vp and doun
Til that his heed was of, er that he wiste.

Nat only thát this world hadde him in awe
For lesinge of richesse or libertee,
But he[3] made euery man reneye his lawe.
'Nabugodonosor was god,' seyde he,
'Noon other god sholde honoured[4] be.'
Ageyns his heste no wyght dorste trespace
Saue in Bethulia, a strong citee,
Wher Eliachim a prest was of that place.

But tak kepe of the dethe of Olofern;
Amidde his host he dronke lay a nyghte,
With-inne his tente, large as is a bern,
And yit, for al his pompe and al his myghte,

[1] E. Hn. Cm. *omit* ful; *the rest have it.* [2] Hl. Pt. that; *which the rest omit.*
[3] E. Hn. Cm. *omit* he; *the rest have it.*
[4] E. Hn. Cm. adoured; Cp. Pt. Ln. Hl. honoured.

Iudith, a womman, as he lay vpryghte,
Sleping, his heed of smoot and from his tente
Ful priuely she stal from euery wyghte,
And with his heed vnto hir toun she wente.

. . . . . .

De Alexandro.

The storie of Alisaundre is so comune,
That euery wyght that hath discrecioun
Hath herd somwhat or al of his fortune.
This wyde world, as in conclusioun,
He wan by strengthe, or for his hy renoun
They weren glad for pees vn-to him sende.
The pryde of man and beste he leyde adoun,
Wher-so he cam, vn-to the worldes ende.

Comparisoun myghte neuer yit be maked
Bitwixe him and another conquerour;
For al this world for drede of him hath quaked,
He was[1] of knyghthode and of fredom flour;
Fortune him maad the heir of hir honour;
Saue wyn and wommen, no thing[2] myghte aswage
His hy entente in armes and labour;
So was he ful of leonyn corage.

What preys[3] were it to him, though I yow tolde
Of Darius, and an hundred thousand mo,
Of kinges, princes, erles, dukes bolde,
Whiche he conquered, and broughte hem in-to wo?
I seye, as fer as man may ryde or go,
The world was his, what sholde I more deuyse?

[1] E. Hn. Cm. *omit* was. [2] E. man; *the rest* thing.
[3] Cm. preys; E. Hn. pris; Cp. Pt. Ln. Hl. pite.

For though I writ or tolde you euermo
Of his knyghthode, it myghte nat suffyse.

Twelf yeer he regned, as seith Machabee;
Philippes sone of Macedoyne he was,
That first was king in Grece the contree.
O worthy gentil Alisaundre, allas!
That euer sholde fallen swich a cas!
Empoisoned of thyn owen folk thou were;
Thy *sys* fortune hath turned into *as*,
And yit[1] for thee ne weep she neuer a tere!

Who shal me yiuen teres to compleyne
The deeth of gentillesse and of fraunchyse,
That al the world welded in his demeyne,
And yit him thoughte it myghte nat suffyse?
So ful was his corage of hye empryse,
Allas! who shal me helpe to endyte
False fortune, and poison to despyse,
The whiche two of al this wo I wyte?

De Iulio Cesare.

By wisdom, manhode, and by greet[2] labour
Fro humble bed[3] to roial magestee,
Vp roos he, Iulius the conquerour,
That wan al thoccident by londe and see,
By strengthe of hond, or elles by tretee,
And vn-to Rome made hem tributarie;
And sith of Rome the emperour was he,
Til that fortune wex his aduersarie.

[1] E. Hn. Cm. *omit* yit.
[2] E. Cp. Pt. Ln. *omit* greet.
[3] E. Hn. Cm. humble bed; Pt. Cp. Ln. Hl. humblehede.

O myghty Cesar, that in Thessalye
Ageyn Pompeius, fader thyn in lawe,
That of thorient hadde al the chiualrye
As fer as that the day biginneth dawe,
Thou thurgh thy knyghthode hast hem take and slawe,
Saue fewe folk that with Pompeius fledde,
Thurgh which thou puttest al thorient in awe.
Thanke fortune, that so wel thee spedde!

But now a litel whyl I wol biwaille
This Pompeius, this noble gouernour
Of Rome, which that fley at this bataille;
I seye, oon of his men, a fals traitour,
His heed of smoot, to winnen him fauour
Of Iulius, and him the heed he broughte.
Allas, Pompey, of thorient conquerour,
That fortune vnto swich a fyn thee broughte!

To Rome ageyn repaireth Iulius
With his triumphe, laureat ful hye,
But on a tyme Brutus Cassius[1],
That euer hadde of his hye estaat envye,
Ful priuely hath maad conspiracye
Ageins this Iulius, in subtil wyse,
And cast the place, in whiche he sholde dye
With boydekins, as I shal yow deuyse.

This Iulius to the Capitolie wente
Vpon a day, as he was wont to goon,
And in the Capitolie anon him hente
This false Brutus, and his othere foon,

[1] *So in the MSS.; observe* hath *in l.* 3889.

And stikede him with boydekins anoon
With many a wounde, and thus they lete him lye;
But neuer gronte he at no strook but oon,
Or elles at two, but if his storie lye.

. . . . . .

Lucan, to thee this storie I recomende,
And to Sweton, and to Valerie also,
That of this storie wryten ord[1] and ende,
How that to thise grete conqueroures two
Fortune was first frend, and sithen foo.
No man ne truste vp-on hir fauour longe,
But haue hir in awayt for euer-moo;
Witnesse on alle thise conqueroures stronge.

CRESUS.

This riche Cresus, whylom king of Lyde,
Of whiche Cresus Cyrus sore him dradde,
Yit was he caught amiddes al his pryde,
And to be brent men to the fyr him ladde.
But swich a reyn doun fro the welkne shadde
That slow the fyr, and made him to escape;
But to be war no grace yet he hadde,
Til fortune on the galwes made him gape.

Whan he escaped was, he can nat stente
For to biginne a newe werre ageyn.
He wende wel, for that fortune him sente
Swich hap, that he escaped thurgh the reyn,
That of his foos he myghte nat be sleyn;
And eek a sweuen vp-on a nyghte he mette,
Of which he was so proud and eek so fayn,
That in vengeaunce he al his herte sette.

[1] *The MSS. have* word; *see the note.*

Vp-on a tree he was, as that him thoughte,
Ther Iuppiter him wesh, bothe bak and syde,
And Phebus eek a fair towaille him broughte
To drÿe him with, and ther-for wex his pryde;
And to his doughter, that stood him bisyde,
Which that he knew in hy science habounde,
He bad hir telle him what it signifyde,
And she his dreem bigan ryght thus expounde.

'The tree,' quod she, 'the galwes is to mene,
And Iuppiter bitokneth snow and reyn,
And Phebus, with his towaille so clene,
Tho ben the sohne stremes[1] for to seyn;
Thou shalt anhanged be, fader, certeyn;
Reyn shal thee wasshe, and sonne shal thee drye;'
Thus warned she[2] him ful plat and ful pleyn,
His doughter, which that called was Phanye.

Anhanged was Cresus, the proude king,
His roial trone myghte him nat auaille,
Tragedie is[3] noon other maner thing,
Ne can in singing crye ne biwaille,
But for[4] that fortune alwey wol assaille
With vnwar strook the regnes that ben proude;
For when men trusteth hir, than wol she faille,
And couere hir bryghte face as with a cloude.

Explicit Tragedia.

Heere stynteth the Knyght the Monk of his tale.

[1] E. bemes; *the rest* stremes. [2] Pt. Ln. Hl. she; *which the rest omit.*
[3] Cm. Tragedy is; *so* Cp. Pt.; Ln. Tregedrye in; E. Hn. Tragedies; Hl. Tregedis.
[4] Cm. for; *which the rest omit.*

GROUP B. PROLOGUE OF THE NONNE PRESTES TALE.

The prologue of the Nonne preestes tale.

'Ho!' quod the knyght, 'good sir, no more of this,
That ye han seyd is right ynow, ywis,
And mochel more; for litel heuinesse
Is ryght ynow to mochel folk, I gesse.
I seye for me, it is a greet disese
Wher as men han ben in greet welthe and ese,
To heren of her sodeyn fal, allas!
And the contrarie is Ioie and greet solas,
As when a man hath ben in poure estaat,
And clymbeth vp, and wexeth fortunat,
And ther abydeth in prosperitee,
Swich thing is gladsom, as it thinketh me,
And of swich thing were goodly for to telle.'
'Ye,' quod our hoste, 'by seint Poules belle,
Ye seye ryght sooth; this monk, he clappeth loude,
He spak how "fortune couered with a cloude"
I noot neuer what, and als of a "Tragedie"
Ryght now ye herde, and parde! no remedie
It is for to biwaille, ne compleyne
That that is doon, and als it is a peyne,
As ye han seyd, to here of heuynesse.
Sir monk, no more of this, so god yow blesse!

Your tale anoyeth al this companye;
Swich talking is nat worth a boterflye;
For ther-in is ther no disport ne game.
Wherfor, sir Monk, or[1] dan Piers by your name,
I preye yow hertely, telle vs somwhat elles,
For sikerly, nere clinking of your belles,
That on your brydel hange on euery syde,
By heuen king, that for vs alle dyde,
I sholde er this han fallen doun for slepe
Although the slough had neuer ben so depe;
Than had your tale al be told in vayn.
For certeinly, as that thise clerkes seyn,
Whar as a man may haue noon audience,
Nought helpeth it to tellen his sentence.
And wel I woot the substance is in me,
If any thing shal wel reported be.
Sir, sey somwhat of hunting, I yow preye.'
'Nay,' quod this monk, 'I haue no lust to pleye;
Now let another telle, as I haue told.'
Than spak our host, with rude speche and bold,
And seyde vn-to the nonnes preste anon,
'Com neer, thou prest, com hider, thou sir Iohn,
Tel vs swich thing as may our hertes glade,
Be blythe, though thou ryde vp-on a Iade.
What though thyn hors be bothe foule and lene,
If he wol serue thee, rek nat a bene;
Look that thyn herte be merie euermo.'
'Yis, sir,' quod he, 'yis, host, so mote I go,
But I be merie, ywis I wol be blamed:'—
And ryght anon his tale he hath attamed,

[1] Pt. or; Hn. o; *which the rest omit.*

And thus he seyde vn-to vs euerichon,
This swete prest, this goodly man sir Iohn. 4010

Explicit.

[*Here follows* The Nonne Prestes Tale, *printed in* Chaucer's Prologue, &c., ed. Morris (Clar. Press Series) pp. 97–116; *lines numbered* 4011–4636 *in the Six-Text; next comes* The Nuns' Priest's End-link, *ll.* 4637–4652, *with which* Group B *ends.*

Group C *begins with* The Doctor's Tale, *ll.* 1–286; *after which come* The Wordes of the Hoost to the Phisicien and the Pardoner, *ll.* 287–328, *and then* The Pardoner's Preamble and Tale, ll. 329-968.

Group D *contains* The Wife of Bath's Tale, the Friar's Tale, *and* the Summoner's Tale.]

GROUP E. THE CLERK'S PROLOGUE AND TALE.

Heere folweth the Prologe of the clerkes tale of Oxenford.

'Sir clerk of Oxenford,' our hoste sayde,
'Ye ryde as coy and stille as dooth a mayde,
Were newe spoused, sitting at the bord;
This day ne herde I of your tonge a word.
I trowe ye studie aboute som sophyme,
But Salomon seith, "euery thyng hath tyme."
For goddes sake, as beth of bettre chere,
It is no tyme for to studien here.
Telle vs som merie tale, by your fey;
For what man that is entred in a pley,
He nedes moot vnto the pley assente.
But precheth nat, as freres doon in lente,
To make vs for our olde synnes wepe,
Ne that thy tale make vs nat to slepe.
Telle vs som merie thing of auentures;—
Your termes, your colours, and your figures,
Keepe hem in stoor til so be ye[1] endyte
Hy style, as whan that men to kinges wryte.
Speketh so pleyn at this tyme, I[2] yow preye,
That we may vnderstonde what ye seye.'

[1] E. Hl. that ye; *the rest omit* that. [2] E. Hn. we; *the rest* I.

This worthy clerk benignely answerde,
'Hoste,' quod he, 'I am vnder your yerde;
Ye han of vs as now the gouernaunce,
And therfor wol I do yow obeisaunce,
As fer as reson axeth, hardily.
I wol yow telle a tale which that I
Lerned at Padowe of a worthy clerk,
As preued by his wordes and his werk.
He is now deed and nailed in his cheste,
I prey to god so yiue his soule reste!
Fraunceys Petrark, the laureat poete,
Highte this clerk, whos rethoryke sweete
Enlumined al Itaille of poetrye,
As Linian dide of philosophye
Or lawe, or other art particuler;
But deeth, that wol nat suffre vs[1] dwellen heer
But as it were a twinkling of an yë,
Hem bothe hath slayn, and alle shul we dyë.
But forth to tellen of this worthy man,
That taughte me this tale, as I bigan,
I seye that first with hy style he endyteth,
Er he the body of his tale wryteth,
A proheme, in the which discryueth he
Pemond, and of Saluces the contree,
And speketh of Apennyn, the hilles hye,
That been the boundes of West Lumbardye,
And of Mount Vesulus in special,
Where as the Poo out of a welle smal
Taketh his firste springing and his sours,
That Estward ay encresseth in his cours
To Emelward, to Ferrare, and Venyse;
The which a long thing were to deuyse.

[1] E. *omits* suffre vs.

And trewely, as to my Iugement,
Me thinketh it a thing impertinent,
Saue that he wol conueyen his matere,
But this his tale [is][1], which that ye may here.

Heere bigynneth the tale of the Clerk of Oxenford.

Ther is, at the West syde of Itaille,
Doun at the roote of Vesulus the colde,
A lusty playne, habundant of vitaille,
Wher many a tour and toun thou mayst biholde,
That founded were in tyme of fadres olde,
And many another delitable syghte,
And Saluces this noble contree hyghte.

A markis whylom lord was of that londe,
As were his worthy eldres him bifore;
And obeisant and redy to his honde
Were alle his liges, bothe lasse and more.
Thus in delyt he liueth, and hath doon yore,
Biloued and drad thurgh fauour of fortune
Bothe of his lordes and of his commune.

Therwith he was, to speke as of linage,
The gentilleste yborn of Lumbardye,
A fair persone, and strong, and yong of age,
And ful of honour and of curteisye;
Discreet ynough his contree for to gye,
Saue[2] in somme thinges that he was to blame,
And Walter was this yonge lordes name.

[1] E. Hn. this his tale, *omitting* is; Hl. Pt. this is the tale; Ln. this is tale.
[2] E. Saue that; *the rest omit* that.

I blame him thus, that he considereth nought
In tyme coming what myghte him[1] bityde,
But on his lust present was al his thought,
As for to hauke and hunte on euery syde;
Wel ny alle othere cures leet he slyde,
And eek he nolde, and that was worst of alle,
Wedde no wyf, for ought[2] that may bifalle.

Only that point his peple bar so sore,
That flokmele on a day they to him wente,
And oon of hem, that wysest was of lore,
Or elles that the lord best wolde assente
That he sholde telle him what his peple mente,
Or elles coude he shewe wel swich matere,
He to the markis seyde as ye shul here.

'O noble markis, your humanitee
Assureth vs and yiueth[3] vs hardinesse,
As ofte as tyme is of necessitee
That we to yow mowe telle our heuinesse;
Accepteth, lord, now for your gentillesse,
That we with pitous herte vn-to yow pleyne,
And lete your eres nat my voys disdeyne.

Al haue I nought to doone in this matere
More than another man hath in this place,
Yet for as muche as ye, my lord so dere,
Han alwey shewed me fauour and grace,
I dar the better aske of yow a space
Of audience to shewen our requeste,
And ye, my lord, to doon ryght as yow leste.

[1] *So* Hn. Ln.; E. hym myghte; C. Pt. myȝt; Hl. mighte.
[2] C. Cp. Pt. Ln. ouȝte; E. Hn. noght; Hl. no thing.
[3] *So* Hn. Pt. Hl.; E. to ȝeue; C. and ȝeue; Ln. and whisse.

For certes, lord, so wel vs lyketh yow
And al your werk and euer han doon, that we
Ne coude nat vs[1] self deuysen how
We myghte liuen in more felicitee,
Saue o thing, lord, if it[2] your wille be,
That for to been a wedded man yow leste,
Than were your peple in souereyn hertes reste.

Boweth your nekke vnder that blisful yok
Of soueraynetee, nought of seruyse,
Which that men clepeth spousail or wedlok;
And thenketh, lord, among your thoughtes wyse,
How that our dayes passe in sondry wyse;
For though we slepe or wake, or rome, or ryde,
Ay fleeth the tyme, it nil no man abyde.

And though your grene youthe floure as yit,
In crepeth age alwey, as stille as stoon,
And deeth manaceth euery age, and smit
In ech estaat, for ther escapeth noon:
And al so certein as we knowe echoon
That we shul deye, as vncerteyn we alle
Been of that day whan deeth shal on vs falle.

Accepteth than of vs the trewe entente,
That neuer yet refuseden your[3] heste,
And we wol, lord, if that ye wol assente,
Chese yow a wyf in short tyme atte leste,
Born of the gentilleste and of the meste
Of al this lond, so that it oughte seme
Honour to god and yow, as we can deme.

[1] C. Pt. Ln. Hl. oure; E. Hn. Cp. vs.
[2] E. Ln. *omit* it.
[3] *So* Cp. Pt. Ln. Hl.; E. Hn. Cm. thyn.

Deliuer vs out of al this bisy drede,
And tak a wyf, for hye goddes sake;
For if it so bifelle, as god forbede,
That thurgh your deeth your linage[1] sholde slake,
And that a straunge successour sholde take
Your heritage, o! wo were vs alyue!
Wherfor we pray you hastily to wyue.'

Her meke preyere and her pitous chere
Made the markis herte han pitee.
'Ye wol,' quod he, 'myn owen peple dere,
To that I neuer erst thoughte streyne me.
I me reioysed of my libertee,
That selde tyme is founde in mariage;
Ther I was free, I moot been in seruage.

But nathelees I se your trewe entente,
And truste vpon your wit and haue doon ay;
Wherfor of my free wille I wol assente
To wedde me, as soone as euer I may.
But ther as ye han profred me this day
To chese me a wyf, I yow relesse
That chois, and prey yow[2] of that profre cesse.

For god it woot, that children ofte been
Vnlyk her worthy eldres hem bifore;
Bountee comth al of god, nat of the streen
Of which they been engendred and ybore;
I truste in goddes bountee, and therfore
My mariage and myn estaat and reste
I him bitake; he may doon as him leste.

[1] Cp. Pt. lynage; Ln. Hl. lignage; E. lyne; Hn. ligne; Cm. lyf.
[2] E. (*only*) *omits* yow.

Lat me alone in chesing of my wyf,
That charge vp-on my bak I wol endure;
But I yow preye, and charge vp-on your lyf,
That what[1] wyf that I take, ye me assure
To worshipe hir, whyl that hir lyf may dure,
In word and werk, bothe here and euerywhere,
As she an emperoures doughter were.

And forthermore, this shal ye swere, that ye
Agayn my choys shul neither grucche ne stryue;
For sith I shal forgoon my libertee
At your requeste, as euer moot I thryue,
Ther as myn herte is set, ther wol I wyue;
And but ye wole assente in swich[2] manere,
I prey yow, speketh namore of this matere.'

With hertly wil they sworen, and assenten
To al this thing, ther seyde no wyght nay;
Bisekinge him of grace, er that they wenten,
That he wolde graunten hem a certein day
Of his spousaille, as sone as euer he may;
For yet alwey the peple som-what dredde
Lest that this markis no wyf wolde wedde.

He graunted hem a day, swich as him leste,
On which he wolde be wedded sikerly,
And seyde he dide al this at her requeste;
And they with humble entente buxomly
Knelinge vp-on her knees ful reuerently
Him thanken alle, and thus they han an ende
Of her entente, and hoom agayn they wende.

[1] *So* Hn. Cp. Ln. Hl.; E. Cm. Pt. *omit* That.
[2] E. this; *the rest* swich, such.

And heer-vp-on he to his officeres
Comaundeth for the feste to purveye,
And to his priuee knyghtes and squieres
Swich charge yaf, as him liste on hem leye;
And they to his comandement obeye,
And ech of hem doth al his diligence
To doon vn-to the feste reuerence.

Explicit prima pars. Incipit secunda pars.

Noght fer fro thilke paleys honurable
Ther as this markis shoop his mariage,
Ther stood a throp, of site delytable,
In which that poure folk of that village
Hadden her bestes and her herbergage,
And of her labour tooke her sustenance
After that the erthe yaf hem habundance.

Amonges this poure folk ther dwelte a man
Which that was holden pourest of hem alle;
But hye god som tyme senden can
His grace in-to a litel oxes stalle:
Ianicula men of that thrope him calle.
A doughter hadde he fair ynough to syghte,
And Grisildis this yonge mayden hyghte.

But for to speke of vertuous beautee[1],
Than was she oon the faireste vnder sonne;
For poureliche yfostred vp was she,
No [sinful] lust was thurgh hir herte yronne;
Wel ofter of the welle than of the tonne
She drank, and for she wolde vertu plese,
She knew wel labour, but noon ydel ese.

[1] E. bountee; *the rest* beautee, beute.

But though this mayde tendre were of age,
Yet in the brest of hir virginitee
Ther was enclosed rype and sad corage;
And in greet reuerence and charitee
Hir olde poure fader fostred she;
A fewe sheep spinning on feeld she kepte,
She wolde nought been ydel til she slepte.

And whan she homward cam, she wolde bringe
Wortes or othere herbes tymes ofte,
The whiche she shredde and seeth for hir liuinge,
And made hir bed ful harde and no thing softe;
And ay she kepte hir fadres lyf on-lofte
With euerich obeisaunce and diligence
That child may doon to fadres reuerence.

Vp-on Grisild this poure creature
Ful ofte sythe this markis sette[1] his yë
As he on huntyng rood parauenture;
And whan it[2] fil that he myghte hir espye,
He nought with wantoun loking of folye
His yën caste on hir, but in sad wyse
Vp-on hir chere he wolde[3] him ofte auyse,

Commending in his herte hir wommanhede,
And eek hir vertu, passing any wyght
Of so yong age, as wel in chere as dede.
For though the peple haue[4] no greet insyght
In vertu, he considered ful ryght
Hir bountee, and disposed that he wolde
Wedde hir oonly, if euer he wedde sholde.

[1] E. caste; *the rest* sette.
[2] E. that it; *the rest omit* that.
[3] E. gan *the rest* wolde.
[4] E. hadde; Hn. Cm. hath; Cp. Pt. Ln. Hl. haue.

The day of wedding cam, but no wyght can
Telle what womman that it sholde be;
For which merueille wondred many a man,
And seyden, whan they[1] were in priuetee,
'Wol nat our lord yet leue his vanitee?
Wol he nat wedde? allas, allas the whyle!
Why wol he thus him-self and vs bigyle?'

But natheles this markis hath doon make
Of gemmes, set in gold and in asure,
Broches and ringes, for Grisildis sake,
And of hir clothing took he the mesure
By a mayde, lyk to hir stature,
And eek of othere ornamentes alle
That vn-to swich a wedding sholde falle.

The tyme of vndern of the same day
Approcheth, that this wedding sholde be;
And al the paleys put was in array,
Bothe halle and chambres, ech in his degree;
Houses of office stuffed with plentee
Ther maystow seen of deynteuous vitaille,
That may be founde, as fer as last Itaille.

This roial markis richely arrayed,
Lordes and ladyes in his companye,
The whiche vnto[2] the feste were yprayed,
And of his retenue the bachelrye,
With many a soun of sondry melodye,
Vn-to the village, of the which I tolde,
In this array the ryghte wey han holde.

[1] E. Cm. that they; *the rest omit* that.
[2] Cp. Ln. Hl. vnto; Cm. Pt. to; E. Hn. that to.

Grisilde of this, god wot, ful innocent,
That for hir shapen was al this array,
To fecchen water at a welle is went,
And cometh hoom as soone as euer she may.
For wel she had herd seyd, that thilke day
The markis sholde wedde, and, if she myghte,
She wolde fayn han seyn som of that syghte.

She thoughte, 'I wol with othere maydens stonde,
That been my felawes, in our dore, and se
The markisesse, and therfor wol I fonde
To doon at hoom, as soone as it may be,
The labour which that longeth vn-to me;
And than I may at leyser hir biholde,
If she this wey vn-to the castel holde.'

And as she wolde ouer hir threshfold goon,
The markis cam and gan hir for to calle;
And she sette doun hir water-pot anoon
Bisyde the threshfold, in an oxes stalle,
And doun vp-on hir knees she gan to falle,
And with sad contenance kneleth stille
Til she had herd what was the lordes wille.

This thoughtful markis spak vn-to this mayde
Ful sobrely, and seyde in this manere,
'Wher is your fader[1], Grisildis?' he sayde,
And she with reuerence, in humble chere,
Answerde, 'lord, he is al redy here.'
And in she gooth with-oufen lenger lette,
And to the markis she hir fader fette.

[1] E. Hn. Cm. *insert* o *after* fader.

He by the hond than took this olde man,
' And seyde thus, whan he him hadde asyde,
' Ianicula, I neither may ne can
Lenger the plesance of myn herte hyde.
If that thou vouche sauf, what so bityde,
Thy doughter wol I take er that I wende
As for my wyf, vn-to hir lyues ende.

Thou louest me, I wot it wel certeyn,
And art my feithful lige man ybore;
And al that lyketh me, I dar wel seyn,
It lyketh thee, and specially therfore
Tel me that poynt that I haue seyd bifore,
If that thou wolt vn-to that purpos drawe,
To take me as for thy sone in lawe?'

This sodeyn cas this man astonied so,
That reed he wex, abayst, and al quaking
He stood; vnnethes seyde he wordes mo,
But only thus: ' lord,' quod he, ' my willing
Is as ye wole, ne ayeins youre lyking
I wol no-thing; ye be my lord so dere;
Ryght as yow lust gouerneth this matere.'

' Yet wol I,' quod this markis softely,
' That in thy chambre I and thou and she
Haue a collacion, and wostow why?
For I wol axe if it hir wille be
To be my wyf, and reule hir after me;
And al this shal be doon in thy presence,
I wol nought speke out of thyn audience.'

And in the chambre whyl they were aboute
Her tretys, which as ye shal after here,
The peple cam vn-to the hous with-oute,

And wondred hem in how honest manere
And tentifly she kepte hir fader dere.
But outerly Grisildis wondre myghte,
For neuer erst ne sey she swich a syghte.

No wonder is though that[1] she were astoned
To seen so greet a gest come in that place;
She neuer was to swiche gestes woned,
For which she loked with ful pale face.
But shortly forth this tale for to chace,
Thise arn the wordes that the markis sayde
To this benigne verray feithful mayde.

'Grisilde,' he seyde, 'ye shul wel vnderstonde
It lyketh your fader and to me
That I yow wedde, and eek it may so stonde,
As I suppose, ye wol that it so be.
But thise demandes axe I first,' quod he,
'That, sith it shal be doon in hastif wyse,
Wol ye assente or elles yow auyse?

I seye this, be ye redy with good herte
To al my lust, and that I frely may,
As me best thinketh, do yow laughe or smerte,
And neuer ye to grucche it, nyght ne day?
And eek whan I sey 'ye,' ne sey nat 'nay,'
Neither by word ne frowning contenance;
Swer this, and here I swere our[2] alliance.'

Wondring vp-on this word, quaking for drede,
She seyde, 'lord, vndigne and vnworthy
Am I to thilke honour that ye me bede;

[1] E. Pt. *omit* that. [2] E. yow; *the rest* oure.

But as ye wol your-self, ryght so wol I.
And heer I swere that neuer willingly
In werk ne thought I nil yow disobeye,
For to be deed, though me were loth to deye.'

'This is ynough, Grisilde myn!' quod he.
And forth he goth with a ful sobre chere
Out at the dore, and after that cam she,
And to the peple he seyde in this manere,
'This is my wyf,' quod he, 'that standeth here.
Honoureth hir, and loueth hir, I preye,
Who so me loueth; ther is namore to seye.'

And for that no-thing of hir olde gere
She sholde bringe in-to his hous, he bad
That wommen sholde dispoilen hir ryght there;
Of which thise ladyes were nat ryght glad
To handle hir clothes wher-in she was clad.
But natheles this mayde bryght of hewe
Fro foot to heed they clothed han al newe.

Hir heres han they kembd, that lay vntressed
Ful rudely, and with her fingres smale
A corone on hir heed they han ydressed,
And sette hir ful of nowches grete and smale;
Of hir array what sholde I make a tale?
Vnnethe the peple hir knew for hir fairnesse,
Whan she translated was in swich richesse.

This markis hath hir spoused with a ring
Brought for the same cause, and than hir sette
Vp-on an hors, snow-whyt and wel ambling,
And to his paleys, er he lenger lette,
With ioyful peple that hir ladde and mette,

Conueyed hir, and thus the day they spende
In reuel til the sonne gan descende.

And shortly forth this tale for to chace,
I seye that to this newe markisesse
God hath swich fauour sent hir of his grace,
That it ne semed nat by lyklinesse
That she was born and fed in rudenesse,
As in a cote or in an oxe-stalle,
But norished in an emperoures halle.

To euery wyght she woxen is so dere
And worshipful, that folk ther she was bore
And from hir birthe knewe hir yeer by yere,
Vnnethe trowed they, but dorste han swore
That[1] to Ianicle, of which I spak bifore,
She doughter nas[2], for, as by coniecture,
Hem thoughte she was another creature.

For though that euer vertuous was she,
She was encressed in swich excellence
Of thewes goode, yset in heigh bountee,
And so discreet and fair of eloquence,
So benigne and so digne of reuerence,
And coude so the peples herte embrace,
That ech hir louede that loked on hir face.

Nought only of Saluces in the toun
Publisshed was the bountee[3] of hir name,
But eek bisyde in many a regioun,
If oon seyde wel, another seyde the same;
So spradde of hir heigh bountee the fame[4],

[1] E. That she; *the rest omit* she.
[2] Cp. Ln. nas; E. Hn. Cm. Hl. were; Pt. ne were.
[3] E. beautee; *the rest* bountee.
[4] E. name; *the rest* fame.

That men and wommen, as wel yonge as olde,
Gon to Saluce, vpon hir to biholde.

Thus Walter lowly, nay but roially,
Wedded with fortunat honestetee,
In goddes pees lyueth ful esily
At hoom, and outward grace ynough had he;
And for he sey that vnder low[1] degree
Was ofte[2] vertu hid, the peple him helde
A prudent man, and that is seyn ful selde.

Nat only this Grisildis thurgh hir wit
Coude al the feet of wyfly homlinesse[3],
But eek, whan that the cas requyred it,
The commune profit coude she redresse.
Ther nas discord, rancour, ne heuinesse
In al that lond, that she ne coude apese,
And wysly bringe hem alle in reste and ese.

Though that hir housbonde absent were anoon,
If gentil men, or othere of hir contree
Were wrothe, she wolde bringen hem atoon;
So wyse and rype wordes hadde she,
And Iugementz of so greet equitee,
That she from heuen sent was, as men wende,
Peple to saue and euery wrong tamende.

Nat longe tyme after that this Grisild
Was wedded, she a doughter hath ybore,
Al had hir leuer haue born a knaue[4] child.
Glad was this markis and the folk therfore;
For though a mayde child come al bifore,

[1] E. heigh; *the rest* lowe, low. [2] E. *omits* ofte.
[3] *So* Cp. Ln.; *the rest* humblenesse; *see note.*
[4] E. man; *the rest* knaue.

She may vnto a knaue[1] child atteyne
By lyklihed, sin she nis nat bareyne.

Explicit secunda pars. Incipit tercia pars.

Ther fil, as it bifalleth tymes mo,
Whan that this child had souked but a throwe,
This markis in his herte longeth so
To tempte his wyf, hir sadnesse for to knowe,
That he ne myghte out of his herte throwe
This merueillous desyr, his wyf tassaye,
Needlees, god wot, he thoughte hir for taffraye.

He hadde assayed hir ynough bifore
And fond hir euer good; what neded it
Hir for to tempte and alwey more and more?
Though som men preise it for a subtil wit,
But as for me, I seye that yuel it sit
Tassaye a wyf whan that it is no nede,
And putten her in anguish and in drede.

For which this markis wroughte in this manere;
He cam alone a-nyghte, ther as she lay,
With sterne face and with ful trouble chere,
And seyde thus, 'Grisild,' quod he, 'that day
That I yow took out of your poure array,
And putte yow in estaat of heigh noblesse,
Ye haue nat that forgeten, as I gesse.

I seye, Grisild, this present dignitee,
In which that I haue put yow, as I trowe,

[1] E. man; *the rest* knaue.

Maketh yow nat foryetful for to be
That I yow took in poure estaat ful lowe,
For any wele ye moot your-seluen knowe.
Tak hede of euery word that I yow seye,
Ther is no wyght that hereth it but we tweye.

Ye woot your-self wel, how that ye came here
In-to this hous, it is nat longe ago,
And though to me that ye be lief and dere,
Vn-to my gentils ye be no-thing so;
They seyn, to hem it is greet shame and wo
For to be subgetz and[1] been in seruage
To thee, that born art of a smal village.

And namely, sith thy doughter was ybore,
Thise wordes han they spoken doutelees;
But I desyre, as I haue doon bifore,
To liue my lyf with hem in reste and pees;
I may nat in this caas be recchelees.
I mot don with thy doughter for the beste,
Nat as I wolde, but as my peple leste.

And yet, god wot, this is ful looth to me;
But natheles with-oute your witing
I wol nat don, but this wol I,' quod he,
'That ye to me assente as in this thing.
Shewe now your pacience in your werking
That ye me hyghte and swore in your village
That day that maked was our mariage.'

Whan she had herd al this, she nought ameued
Neither in word, or chere, or countenance;
For, as it semed, she was nat agreued:

[1] E. and to; *the rest omit* to.

She seyde, 'lord, al lyth in your plesance,
My child and I with hertly obeisance
Ben youres al, and ye mowe saue or[1] spille
Your owen thing; werketh after your wille.

Ther may no-thing, god so my soule saue,
Lyken to yow that may displese me;
Ne I ne[2] desyre no-thing for to haue,
Ne drede for to lese, saue only ye[3];
This wil is in myn herte and ay shal be.
No lengthe of tyme or deeth may this deface,
Ne chaunge my corage to another place.'

Glad was this markis of hir answering,
But yet he feyned as he were nat so;
Al drery was his chere and his loking
Whan that he sholde out of the chambre go.
Sone after this, a furlong wey or two,
He priuely hath told al his entente
Vn-to a man, and to his wyf him sente.

A maner sergeant was this priuee man,
The which that feithful ofte he founden hadde
In thinges grete, and eek swich folk wel can
Doon execucion on thinges badde.
The lord knew wel that he him louede and dradde,
And whan this sergeant wiste his[4] lordes wille,
In-to the chambre he stalked him ful stille.

'Madame,' he seyde, 'ye mote foryiue it me,
Though I do thing to which I am constreyned;
Ye ben so wys that ful wel knowe ye

[1] E. Cp. Pt. Ln. and; *the rest* or. [2] E. Hn. Ne I ne; *the rest omit* ne.
[3] E. Hn. thee *vel* yee; Pt. Hl. ȝe; Cm. Cp. Ln. thee.
[4] E. the; Cm. this; *the rest* his.

That lordes hestes mowe nat ben yfeyned;
They mowe wel ben biwailled or[1] compleyned,
But men mot nede vn-to her lust obeye,
And so wol I; ther is namore to seye.

This child I am comanded for to take'—
And spak namore, but out the child he hente
Despitously, and gan a chere make
As though he wolde han slayn it er he wente.
Grisildis mot al suffren and consente;
And as a lamb she sitteth meke and stille,
And leet this cruel sergeant doon his wille.

Suspecious was the diffame of this man,
Suspect his face, suspect his word also;
Suspect the tyme in which he this bigan.
Allas! hir doughter that she louede so
She wende he wolde han slawen it ryght tho.
But natheles she neither weep ne syked,
Consenting hir to that the markis lyked.

But atte laste speken[2] she bigan,
And mekely she to the sergeant preyde,
So as he was a worthy gentil man,
That she moste kisse hir child er that it deyde;
And in her barm this litel child she leyde
With ful sad face, and gan the child to kisse
And lulled it, and after gan it blisse.

And thus she seyde in hir benigne voys,
'Far wel, my child; I shal thee neuer see;
But, sith I thee haue marked with the croys,

[1] E. Cm. and; *the rest* or. [2] E. to speken; *the rest omit* to.

Of thilke fader blessed mote thou[1] be,
That for vs deyde vp-on a croys of tree.
Thy soule, litel child, I him bitake,
For this nyght shaltow deyen for my sake.'

I trowe that to a norice in this cas
It had ben hard this reuthe for to se;
Wel myghte a moder than han cryed 'allas!'
But natheles so sad[2] stedfast was she,
That she endured all aduersitee,
And to the sergeant mekely she sayde,
'Haue heer agayn your litel yonge mayde.

Goth now,' quod she, 'and doth my lordes heste,
But[3] o thing wol I preye yow of your grace,
That, but my lord forbad yow, atte leste
Burieth this litel body in som place
That bestes ne no briddes it to-race.'
But he no word wol to that purpos seye,
But took the child and wente vpon his weye.

This sergeant cam vn-to his lord ageyn,
And of Grisildis wordes and hir chere
He tolde him point for point, in short and playn,
And him presenteth with his doughter dere.
Somwhat this lord hath rewthe in his manere;
But natheles his purpos heeld he stille,
As lordes doon whan they wol han hir wille;

And bad his sergeant that he priuely
Sholde this child ful[4] softe wynde and wrappe

[1] E. Hu. Cm. he; *the rest* thou. [2] E. Cm. Pt. sad and; *the rest on.it* and.
[3] E, Pt. And; *the rest* But. [4] Cp. Pt. Ln. ful; *the rest omit it.*

With alle circumstances tendrely,
And carie it in a cofre or in a lappe;
But, vp-on peyne his heed of for to swappe,
That no man sholde knowe of his entente,
Ne whenne he cam[1], ne whider that he wente;

But at Boloigne to his suster deere,
That thilke tyme of Panik[2] was countesse,
He sholde it take and shewe hir this matere,
Bisekinge hir to don hir bisinesse
This child to fostre in alle gentilesse;
And whos child that it was he bad hir[3] hyde
From euery wyght, for ought that may bityde.

The sergeant goth, and hath fulfild this thing;
But to this markis now retourne we;
For now goth he ful faste ymagining
If by his wyues chere he myghte se,
Or by hir word aperceyue that she
Were chaunged; but he neuer hir coude fynde
But euer in oon ylyke sad and kynde.

As glad, as humble, as bisy in seruyse,
And eek in loue as she was wont to be,
Was she to him in euery maner wyse;
Ne of hir doughter nought a word spak she.
Noon accident for noon aduersitee
Was seyn in hir, ne neuer hir doughter name
Ne nempned she, in ernest nor in game.

Explicit tercia pars. Sequitur pars quarta.

[1] Hn. Cm. Cp. Pt. Hl. he cam; E. Ln. *omit.*
[2] Cp. Hl. Panyke; *the rest* Payik, Pauyk, Pavie.
[3] E. him; *the rest* hire, hir.

In this estaat ther passed ben four yeer
Er she with childe was; but, as god wolde,
A knaue[1] child she bar by this Walter,
Ful gracious and fair for to biholde.
And whan that folk it to his fader tolde,
Nat only he, but al his contree, merie
Was for this child, and god they thanke and herie.

Whan it was two yeer old, and fro the brest
Departed of his norice, on a day
This markis caughte yet another lest
To tempte his wyf yet ofter, if he may.
O needles was she tempted in assay!
But wedded men ne knowe no mesure,
Whan that they fynde a pacient creature.

'Wyf,' quod this markis, 'ye han herd er this,
My peple sikly berth our mariage,
And namely sith my sone yboren is,
Now is it worse than euer in al our age.
The murmur sleeth myn herte and my corage;
For to myne eres comth the voys so smerte,
That it wel ny destroyed hath myn herte.

Now sey they thus, 'whan Walter is agoon,
Than shal the blood of Ianicle succede
And been our lord, for other haue we noon;'
Swiche wordes seith my peple, out of drede.
Wel oughte I of swich murmur taken hede;
For certeinly I drede swich sentence,
Though they nat pleyn speke in myn audience.

I wolde liue in pees, if that I myghte;
Wherfor I am disposed outerly,

[1] E. man; *the rest* knaue.

As I his suster seruede by nyghte,
Ryght so thenke I to serue him pryuely ;
This warne I yow, that ye nat sodeynly
Out of your-self for no wo sholde outraye;
Beth pacient, and ther-of I yow preye.'

'I haue,' quod she, 'seyd thus, and euer shal,
I wol no thing, ne nil no thing certayn
But as yow list; nought greueth me at al,
Though that my doughter and my sone be slayn,
At your comandement, this is to sayn.
I haue nought had no part of children tweyne
But first siknesse, and after wo and peyne.

Ye ben our lord, doth with your owen thing
Ryght as yow list; axeth no reed at me.
For, as I lefte at hoom al my clothing,
Whan I first cam to yow, ryght so,' quod she,
'Lefte I my wil and al my libertee,
And took your clothing; wherfor I yow preye,
Doth your plesance, I wol your lust obeye.

And certes, if I hadde prescience
Your wil to knowe er ye your lust me tolde,
I wolde it doon with-outen necligence;
But now I wot your lust and what ye wolde,
Al your plesance ferme and stable I holde;
For wiste I that my deeth wolde do yow ese,
Ryght gladly wolde I deyen, yow to plese.

Deth may nought make no comparisoun
Vn-to your loue:' and, whan this markis sey
The constance of his wyf, he caste adoun
His yën two, and wondreth that she may
In pacience suffre al this array.

And forth he goth with drery contenance,
But to his herte it was ful greet plesance.

This vgly sergeant in the same wyse
That he hir doughter caughte, ryght so he,
Or worse, if men worse can deuyse,
Hath hent hir sone, that ful was of beautee.
And euer in oon so pacient was she,
That she no chere made of heuinesse,
But kiste hir sone, and after gan it blesse;

Saue this; she preyede him that, if he myghte,
Hir litel sone he wolde in erthe graue,
His tendre lymes, delicat to syghte,
Fro foules and fro bestes for to saue.
But she non answer of him myghte haue.
He wente his wey, as him no thing ne roughte;
But to Boloigne he tendrely it broughte.

This markis wondreth[1] euer lenger the more
Vp-on hir pacience, and if that he
Ne hadde soothly knowen ther-bifore,
That parfitly hir children louede she,
He wolde haue wend that of som subtiltee,
And of malice or for cruel corage,
That she had suffred this with sad visage.

But wel he knew that next him-self certayn
She louede hir children best in euery wyse.
But now of wommen wolde I axen fayn,
If thise assayes myghte nat suffyse?
What coude a sturdy housbond more deuyse
To preue hir wyfhod and[2] hir stedefastnesse,
And he continuing euer in sturdinesse?

[1] E. wondred; *the rest* wondreth. [2] E. or; *the rest* and.

But ther ben folk of swich condicion,
That, whan they haue a certein purpos take,
They can nat stinte of hir entencion,
But, ryght as they were bounden to a[1] stake,
They wol nat of that firste purpos slake.
Ryght so this markis fulliche hath purposed
To tempte his wyf, as he was first disposed.

He waiteth, if by word or contenance
That she to him was changed of corage;
But neuer coude he fynde variance;
She was ay oon in herte and in visage;
And ay the ferther that she was in age,
The more trewe, if that it were possible,
She was to him in loue, and more penible.

For which it semed thus, that of hem two
Ther nas but o wil; for, as Walter leste,
The same lust was hir plesance also,
And, god be thanked, al fil for the beste.
She shewed wel, for no worldly vnreste
A wyf as of hir-self no thing ne sholde
Wille in effect, but as hir housbond wolde.

The sclaundre of Walter ofte and wyde spradde,
That of a cruel herte he wikkedly,
For he a poure womman wedded hadde,
Hath mordred bothe his children priuely.
Swich murmur was among hem comunly.
No wonder is, for to the peples ere
Ther cam no word but that they mordred were.

For which, wher as his peple ther-bifore
Had loued him wel, the sclaundre of his diffame

[1] E. Hn. Cm. that; *the rest* a.

Maḋe hem that they him hatede therfore,
To ben a mordrer is an hateful name.
But natheles, for ernest ne for game
He of his cruel purpos nolde stente;
To tempte his wyf was set al his entente.

Whan that his doughter twelf yeer was of age,
He to the court of Rome, in subtil wyse
Enformed of his wil, sente his message,
Comaunding hem swiche bulles to deuyse
As to his cruel purpos may suffyse,
How that the pope, as for his peples reste,
Bad him to wedde another, if him leste.

I seye, he bad they sholde countrefete
The popes bulles, making mencion
That he hath leue his firste wyf to lete,
As by the popes dispensacion,
To stinte rancour and dissencion
Bitwixe his peple and him; thus seyde the bulle,
The which they han publisshed atte fulle.

The rude peple, as it no wonder is,
Wenden ful wel that it had ben ryght so;
But whan thise tydinges cam to Grisildis,
I deme that hir herte was ful wo.
But she, ylyke sad for euermo,
Disposed was, this humble creature,
Thaduersitee of fortune al tendure.

Abyding euer his lust and his plesance,
To whom that she was yeuen, herte and al,
As to hir verray worldly suffisance;
But shortly if this storie I tellen shal,
This markis writen hath in special

A lettre in which he sheweth his entente,
And secrely he to Boloigne it sente.

To the erl of Panik, which that hadde tho
Wedded his suster, preyde he specially
To bringen hoom agayn his children two
In honurable estaat al openly.
But o thing he him preyede outerly,
That he to no wyght, though men wolde enquere,
Sholde nat telle, whos children they[1] were,

But seye, the mayden sholde ywedded be
Vn-to the markis of Saluce anon.
And as this erl was preyed, so dide he;
For at day set he on his wey is goon
Toward Saluce, and lordes many oon,
In riche array, this mayden for to gyde;
Hir yonge brother ryding hir bisyde.

Arrayed was toward his mariage
This fresshe mayde, ful of gemmes clere;
Hir brother, which that seuen yeer was of age,
Arrayed eek ful fresh in his manere.
And thus in greet noblesse and with glad chere,
Toward Saluces shaping her iourney,
Fro day to day they ryden in her wey.

Explicit quarta pars. Sequitur pars quinta.

Among al this, after his wikke vsage,
This markis, yet his wyf to tempte more
To the vttereste preue of hir corage,

[1] E. Hn. Cp. Ln. that they; *the rest omit* that.

Fully to han experience and lore
If that she were as stedfast as bifore,
He on a day in open audience
Ful boistously hath seyd hir this sentence:

'Certes, Grisild, I hadde ynough plesance
To han yow to my wyf for your goodnesse,
As for your trewthe and for your obeisance,
Nought for your linage ne for your richesse;
But now knowe I in verray soothfastnesse
That in greet lordshipe, if I wel auyse,
Ther is greet seruitute in sondry wyse.

I may nat don as euery plowman may;
My peple me constreyneth for to take
Another wyf, and cryen day by day;
And eek the pope, rancour for to slake,
Consenteth it, that dar I vndertake;
And treweliche thus muche I wol yow seye,
My newe wyf is coming by the weye.

Be strong of herte, and voyde anon hir place,
And thilke dower that ye broughten me
Tak it agayn, I graunte it of my grace;
Retourneth to your fadres hous,' quod he;
'No man may alwey han prosperitee;
With euene herte I rede yow tendure
The[1] strook of fortune or of auenture.'

And she answerde agayn in pacience,
'My lord,' quod she, 'I wot, and wiste alway
How that bitwixen your magnificence
And my pouerte no wyght can ne may
Maken comparison; it is no nay.

[1] E. This; *the rest* The.

I ne heeld me neuer digne in no manere
To be your wyf, no, ne your chamberere.

And in this hous, ther ye me lady made—[1]
The heighe god take I for my witnesse,
And also wisly he my soule glade—
I neuer heeld me lady ne maistresse,
But humble seruant to your worthinesse,
And euer shal, whyl that my lyf may dure,
Abouen euery worldly creature.

That ye so longe of your benignitee
Han holden me in honour and nobleye,
Wher as I was nought worthy for to[1] be,
That thonke I god and yow, to whom I preye
Foryelde it yow; there is namore to seye.
Vn-to my fader gladly wol I wende,
And with him dwelle vn-to my lyues ende.

. . . . . .

And of your newe wyf, god of his grace
So graunte yow wele and prosperitee:
For I wol gladly yelden hir my place,
In which that I was blisful wont to be.
For sith it lyketh yow, my lord,' quod she,
That whylom weren al myn hertes reste,
That I shal goon, I wol goon whan yow leste.

But ther as ye me profre swich dowaire
As I first broughte, it is wel in my mynde
It were my wrecched clothes, no-thing faire,
The which to me were hard now for to fynde.
O goode god! how gentil and how kynde

[1] E. *omits* for to.

Ye semed by your speche and your visage
The day that maked was our mariage!

But sooth is seyd, algate I fynde it trewe—
For in effect it preued is on me—
Loue is noght old as whan that it is newe.
But certes, lord, for noon aduersitee,
To deyen in the cas, it shal nat be
That euer in word or werk I shal repente
That I yow yaf myn herte in hool entente.

. . . . . .

The remenant of your Iewels redy be
In-with youre chambre, dar I saufly sayn;
Naked out of my fadres hous,' quod she,
'I cam, and naked mot I turne agayn.
Al your plesance wol I folwen fayn;
But yet I hope it be nat your entente
That I smokles out of your paleys wente.'

. . . . . .

'The smok,' quod he, 'that thou hast on thy bak,
Lat it be stille, and ber it forth with thee.'
But wel vnnethes thilke word he spak,
But wente his wey for 'rewthe and for pitee.
Biforn the folk hir-seluen strepeth she,
And in hir smok, with heed and foot al bare,
Toward hir fader hous forth is she fare.

The folk hir folwe wepinge in hir weye,
And fortune ay they cursen as they goon;
But she fro weping kepte hir yën dreye,
Ne in this tyme word ne spak she noon.
Hir fader, that this tyding herde anoon,
Curseth the day and tyme that nature
Shoop him to ben a lyues creature.

For out of doute this olde poure man
Was euer in suspect of hir mariage;
For euer he demed, sith that it bigan,
That whan the lord fulfild had his corage,
Him wolde thinke it were a disparage
To his estaat so lowe for talyghte,
And voyden hir as sone as euer he myghte.

Agayns his doughter hastilich goth he,
For he by noyse of folk knew hir cominge,
And with hir olde cote, as it myghte be,
He couered hir, ful sorwefully wepinge;
But on hir body myghte he it nat bringe.
For rude was the cloth, and[1] more of age
By dayes fele than at hir mariage.

Thus with hir fader for a certeyn space
Dwelleth this flour of wyfly pacience,
That neither by hir wordes ne hir face
Biforn the folk, ne eek in her absence,
Ne shewed she that hir was doon offence;
Ne of hir heigh estaat no remembrance
Ne hadde she, as by hir contenance.

No wonder is, for in hir grete estaat
Hir goost was euer in pleyn humylitee;
No tendre mouth, non herte delicat,
No pompe, no [illegible]mblant of roialtee,
But ful of pacient benignitee,
Discreet and prydeles, ay honurable,
And to hir housbonde euer meke and stable.

[1] E. Hn. Cm. and she; *the rest omit* she.

Men speke of Iob and most for his humblesse,
As clerkes, whan hem list, can wel endyte,
Namely of men, but as in soothfastnesse,
Though clerkes preise wommen but a lyte,
Ther can no man in humblesse him acquyte
As womman can, ne can[1] ben half so trewe
As wommen ben, but it be falle of newe.

[*Pars Sexta.*]

Fro Boloigne is this erl of Panik come,
Of which the fame vp sprang to more and lesse,
And in the peples eres alle and some
Was couth eek, that a newe markisesse
He with him broughte, in swich pompe and richesse,
That neuer was ther seyn with mannes yë
So noble array in al West Lumbardye.

The markis, which that shoop and knew al this,
Er that this erl was come, sente his message
For thilke sely poure Grisildis;
And she with humble herte and glad visage,
Nat with no swollen thought in hir corage,
Cam at his heste, and on hir knees hir sette,
And reuerently and wysly she him grette.

'Grisild,' quod he, 'my wille is outerly,
This mayden, that shal wedded ben to me,
Receiued be to-morwe as roially
As it possible is in myn hous to be;
And eek that euery wyght in his degree
Haue his estaat in sitting and seruyse
And heigh plesance, as I can best deuyse.

[1] Hn. kan; Cp. Ln. Hl. can; *which the rest omit.*

I haue no 'wommen suffisant certayn'
The chambres for tarraye in ordinance
After my lust, and therfor wolde I fayn
That thyn were al swich maner gouernance;
Thou knowest eek of old al my plesance;
Though thyn array be badde and yuel biseye,
Do thou thy deuoir at the leste weye.'

'Nat only, lord, that I am glad,' quod she,
To doon your lust, but I desyre also
Yow fór to serue and plese in my degree
With-outen feynting, and shal euermo.
Ne neuer, for no wele ne no wo,
Ne shal the gost with-in myn herte stente
To loue yow best with al my trewe entente.'

And with that word she gan the hous to dyghte,
And tables for to sette and beddes make;
And peyned hir to don al that she myghte,
Preying the chambereres, for goddes sake,
To hasten hem and faste swepe and shake;
And she, the moste seruisable of alle,
Hath euery chambre arrayed and his halle.

Abouten vndern gan this erl alyghte,
That with him broughte these noble children tweye,
For which the peple ran to seen the syghte
Of hir array, so richely biseye;
And than at erst amonges hem they seye,
That Walter was no fool, though that him leste
To chaunge his wyf, for it was for the beste.

For she is fairer, as they demen alle,
Than is Grisild, and more tendre of age,

And fairer fruyt bitwene hem sholde falle,
And more plesant, for hir heigh lynage;
Hir brother eek so fair was of visage,
That hem to seen the peple hath caught plesance,
Commending now the markis gouernance.—

Auctor. 'O stormy peple! vnsad and euer vntrewe!
Ay vndiscreet and chaunging as a vane,
Delyting euer in rombel that is newe,
For lyk the mone ay wexe ye and wane;
Ay ful of clapping, dere ynough a Iane;
Your doom is fals, your constance yuel preueth,
A ful greet fool is he that on yow leueth!'

Thus seyden sadde folk in that citee,
Whan that the peple gazed vp and doun,
For they were glad, ryght for the noueltee,
To han a newe lady of her toun.
Namore of this make I now mencioun;
But to Grisild agayn wol I me dresse,
And telle hir constance and hir bisinesse.—

Ful bisy was Grisild in euery thing
That to the feste was apertinent;
Ryght nought was she abayst of hir clothing,
Though it were rude and somdel eek to-rent.
But with glad chere to the yate is[1] went
With other folk to grete the markisesse,
And after that doth forth hir bisinesse.

With so glad chere his gestes she receyueth,
And[2] conningly, euerich in his degree,

[1] E. Hn. Hl. is she; *the rest omit* she.
[2] E. Hn. Cm. Hl. And so; Cp. Pt. Ln. *omit* so.

That no defaute no man aperceyueth;
But ay they wondren what she myghte be
That in so poure array was for to see,
And coude swich honour and reuerence;
And worthily they preisen hir prudence.

In al this mene whyle she ne stente
This mayde and eek hir brother to commende
With al hir herte, in ful benigne entente,
So wel that no man coude hir prys amende.
But atte laste, whan that thise lordes wende
To sitten doun to mete, he gan to calle
Grisild, as she was bisy in his halle.

'Grisild,' quod he, as it were in his pley,
'How lyketh thee my wyf and hir beautee?'
'Ryght wel,' quod she, 'my lord; for, in good fey,
A fairer sey I neuer non than she.
I prey to god yiue hir prosperitee;
And so hope I that he wol to yow sende
Plesance ynough vn-to your lyues ende.

O thing biseke I yow and warne also,
That ye ne prikke with no tormentinge
This tendre mayden, as ye han doon mo;
For she is fostred in hir norishinge
More tendrely, and, to my supposinge,
She coude nat aduersitee endure,
As coude a poure fostred creature.'

And whan this Walter sey hir pacience,
Hir glade chere and no malice at al,
And he so ofte had doon to hir offence,
And she ay sad and constant as a wal,
Continuing euer hir Innocence oueral,

This sturdy markis gan his herte dresse
To rewen vp-on hir wyfly stedfastnesse.

'This is ynough, Grisilde myn,' quod he,
'Be now namore agast ne yuel apayed;
I haue thy feith and thy benignitee,
As wel as euer womman was, assayed,
In greet estaat and poureliche arrayed.
Now knowe I, dere[1] wyf, thy stedfastnesse,'—
And hir in armes took and gan hir kesse.

And she for wonder took of it no kepe;
She herde nat what thing he to hir seyde;
She ferde as she had stert out of a slepe,
Til she out of hir masednesse abreyde.
'Grisild,' quod he, 'by god that for vs deyde,
Thou art my wyf, ne[2] non other I haue,
Ne neuer hadde, as god my soule saue!

This is thy doughter which thou hast supposed
To be my wyf; that other feithfully
Shal be myn heir, as I haue ay purposed[3];
Thou bare him in thy body trewely.
At Boloigne haue I kept hem priuely,
Tak hem agayn, for now maystow nat seye
That thou hast lorn non of thy children tweye.

And folk that otherweyes han seyd of me,
I warne hem wel that I haue doon this dede
For no malice ne for no crueltee,
But for tassaye in thee thy wommanhede,
And nat to sleen my children, god forbede!

[1] E. goode; *rest* dere. [2] Cm. Cp. Ln. Hl. ne; Pt. and; E. Hn. *omit* ne.
[3] Cp. Ln. Hl. purposed; E. Hn. Cm. supposed (*wrongly*); Pt. disposed.

But for to kepe hem priuely and stille,
Til I thy purpos knew and al thy wille.'

Whan she this herde, aswowne doun she falleth
For pitous loye, and after hir swowning
She bothe hir yonge children vn-to hir calleth,
And in hir armes, pitously weping,
Embraceth hem, and tendrely kissing
Ful lyk a mooder, with hir salte teres
She batheth bothe hir visage and hir heres.

O, which a pitous thing it was to se
Hir swowning, and hir humble voys to here!
'Graunt mercy, lord, that thanke I yow,' quod she,
'That ye han saued me my children dere!
Now rekke I neuer to ben deed ryght here;
Sith I stonde in your loue and in your grace,
No fors of deeth, ne whan my spirit pace!

O tendre, o dere, o yonge children myne,
Your woful mooder wende stedfastly
That cruel houndes or som foul vermyne
Hadde eten yow; but god, of his mercy,
And your benigne fader tendrely
Hath doon yow kept;' and in that same stounde
Al sodeynly she swapte adoun to grounde.

And in hir swough so sadly holdeth she
Hir children two, whan she gan hem tembrace,
That with greet sleighte and greet difficultee
The children from hir arm they gonne arace.
O many a teer on many a pitous face
Doun ran of hem that stoden hir bisyde;
Vnnethe abouten hir myghte they abyde.

Walter hir gladeth and hir sorwe slaketh;
She ryseth vp abaysed from hir trance,
And euery wyght hir ioye and feste maketh,
Til she hath caught agayn hir contenance.
Walter hir dooth so feithfully plesance,
That it was deyntee for to seen the chere
Bitwixe hem two, now they ben met yfere.

Thise ladyes whan that they her tyme sey,
Han taken hir, and in-to chambre gon,
And strepen hir out of hir rude array,
And in a cloth of gold that bryghte shoon,
With a coroune of many a riche stoon
Vp-on hir heed, they in-to halle hir broughte,
And ther she was honoured as hir oughte.

Thus hath this pitous day a blisful ende,
For euery man and womman doth his myght
This day in murthe and reuel to dispende
Til on the welkne shoon the sterres lyght.
For more solempne in euery mannes syght
This feste was, and gretter of costage,
Than was the reuel of hir mariage.

Ful many a yeer in heigh prosperitee
Liuen thise two in concord and in reste,
And richely his doughter maried he
Vn-to a lord, oon of the worthieste
Of al Itaille; and than in pees and reste
His wyues fader in his court he kepeth,
Til that the soule out of his body crepeth.

His sone succedeth in his heritage
In reste and pees, after his fader day;

And fortunat was eek in mariage,
Al putte he nat his wyf in greet assay.
This world is nat so strong, it is no nay,
As it hath ben of olde tymes yore,
And herkneth what this auctour seith therfore.

This storie is seyd nat for that wyues sholde
Folwen Grisild as in humilitee,
For it were importable, though they wolde;
But for that euery wyght in his degree
Sholde be constant in aduersitee
As was Grisild, therfor this[1] Petrark wryteth
This storie, which with hy style he endyteth.

For, sith a womman was so pacient
Vn-to a mortal man, wel more vs oughte
Receyuen al in gree that god vs sent;
For greet skile is, he preue that he wroughte.
But he ne tempteth no man that he boughte,
As seith seint Iame, if ye his pistil rede;
He preueth folk al day, it is no drede,

And suffreth vs, as for our excercyse,
With sharpe scourges of aduersitee
Ful ofte to be bete in sondry wyse;
Nat for to knowe our wil, for certes he,
Er we were born, knew al[2] our freletee;
And for our beste is al his gouernance;
Lat vs than liue in vertuous suffrance.

But o word, lordinges, herkneth er I go:—
It were ful hard to fynde now a dayes

[1] Cm. this; *which the rest omit.*
[2] E. *omits* al; *the rest have it.*

In al a toun Grisildes thre or two;
For, if that they were put to swiche assayes,
The gold of hem hath now so badde alayes
With bras, that though the coyne be fair at yë,
It wolde rather breste atwo than plye.

For which heer, for the wyues loue of Bathe,
Whos lyf and al hir secte god mayntenë
In heigh maistrie, and elles were it scathe,
I wol with lusty herte fresshe and grene
Seyn yow a song to glade yow, I wene,
And lat vs stinte of ernestful matere:—
Herkneth my song that seith in this manere.

Lenuoy de Chaucer.

Grisild is deed, and eek hir pacience,
And bothe atones buried in Itaille;
For which I crye in open audience,
No wedded man so hardy be tassaille
His wyues pacience, in hope to fynde
Grisildes, for in certein he shal faille!

O noble wyues, ful of heigh prudence,
Lat non humilitee your tonge naille,
Ne lat no clerk haue cause or diligence
To wryte of yow a storie of swich meruaille
As of Grisildis pacient and kynde;
Lest Chicheuache yow swelwe in hir entraille!

Folweth Ekko, that holdeth no silence,
But euere answereth at the countretaille;
Beth nat bidaffed for your innocence,
But sharply tak on yow the gouernaille.

Emprinteth wel this lesson in your mynde
For commune profit, sith it may auaille.

Ye archewyues, stondeth at defence,
Sin ye be stronge as is a greet camaille;
Ne suffreth nat that men yow don offence.
And sklendre wyues, fieble as in bataille,
Beth egre as is a tygre yond in Ynde;
Ay clappeth as a mille, I yow conseille.

Ne dreed hem nat, do hem no reuerence;
For though thyn housbonde armed be in maille,
The arwes of thy crabbed eloquence
Shal perce his brest, and eek his auentaille;
In Ialousye I rede eek thou him bynde,
And thou shalt make him couche as doth a quaille.

If thou be fair, ther folk ben in presence
Shew thou thy visage and thyn apparaille;
If thou be foul, be fre of thy dispence,
To gete thee frendes ay do thy trauaille;
Be ay of chere as lyght as leef on lynde,
And lat him care, and wepe, and wringe, and waille!

The prologe of the Marchantes tale.

'Weping and wayling, care and other sorwe
I knowe ynow, on euen and on morwe,'
Quod the Marchant, 'and so doon othere mo
That wedded ben, I trowe that it be so.
For wel I wot it fareth so with me.
I haue a wyf, the worste that may be;
For though the feend to hir ycoupled were,
She wolde him ouermacche, I dar wel swere.

What sholde I yow reherce in special
Hir hy malice? she is a shrewe at al.
Ther is a long and large difference
Bitwix Grisildes grete pacience
And of my wyf the passing crueltee.
Were I vnbounden, al so mote I thee!
I wolde neuer eft comen in the snare.
We wedded men liuen in sorwe and care;
Assaye it who so wol, and he shal fynde,
I seye sooth, by seint Thomas of Ynde,
As for the more part, I seye nat alle.
God shilde that it sholde so bifalle!
A! good sir hoste! I haue ywedded be
Thise monthes two, and more nat, pardee;
And yit I trowe that he, that al his lyue
Wyflees hath ben, though that men wolde him ryue
Vn-to the herte, ne coude in no manere
Tellen so moche sorwe, as I now here
Coude tellen of my wyues cursednesse!'
'Now,' quod our host, 'marchaunt, so god yow blesse,
Sin ye so moche knowen of that art,
Ful hertely I preye yow telle vs part.'
'Gladly,' quod he, 'but of myn owen sore,
For sory herte, I telle may no more.'

[*Here follows* The Merchant's Tale, *numbered ll.* 1245–2418 *in the Six-Text edition; after which comes* The Merchant's End-link, *called* The Squire's Prologue *in the Ellesmere MS., as follows.*]

The Prologe of the Squieres Tale.

46935

'Ey! goddes mercy!' seyde our hoste thō,
'Now swich a wyf I preye god kepe me fro!

Lo whiche sleightes and subtilitees
In wommen ben! for ay as bisy as bees
Ben they, vs sely men for to deceyue,
And from a sothe euer wol they weyue;
By this marchauntes tale it preueth weel.
But douteles, as trewe as any steel
I haue a wyf, though that she poure be;
But of hir tonge a labbing shrewe is she,
And yet she hath an heep of vices mo;
Ther-of no fors, lat alle swiche thinges go.
But, wite ye what? in conseil be it seyd,
Me reweth sore I am vn-to hir teyd.
For, and I sholde rekenen euery vice
Which that she hath, ywis I were to nice,
And cause why; it sholde reported be
And told to hir of somme of this meynee,
Of whom, it nedeth nat for to declare,
Sin wommen connen outen swich chaffare,
And eek my wit suffiseth nat ther-to
To tellen al; wherfor my tale is do.'

[*Here ends* Group E, *or the fifth fragment, which is followed in the* Ellesmere MS. (*without any break*) *by* Group F.]

GROUP F. THE SQUIERES TALE

[THE SQUIRE'S HEAD-LINK.]

'Squyer, com neer, if it your wille be,
And sey somwhat of loue; for certes ye
Konnen ther-on as muche as any man.'
'Nay, sir,' quod he, 'but I wol seye as I can
With hertly wille; for I wol nat rebelle
Agayn your lust; a tale wol I telle.
Haue me excused if I speke amis,
My wille is good; and lo, my tale is this.

Heere bigynneth the Squieres Tale.

At Sarray, in the londe of Tartarye,
Ther dwelte a king, that werreyed Russye,
Thurgh which ther deyde many a doughty man.
This noble king was cleped Cambynskan,
Which in his tyme was of so greet renoun
That ther nas no-wher in no regioun
So excellent a lord in alle thing;
Him lakked nought that longeth to a king.
As of the secte of which that he was born
He kepte his lay, to which that he was sworn;
And ther-to he was hardy, wys, and riche,
And pitous [eek] and Iust, alwey yliche;

Sooth of his word, benigne and honurable,
Of his corage as any centre stable;
Yong, fresh, strong, and in armes desirous
As any bacheler of al his hous.
A fair persone he was and fortunat,
And kepte alwey so wel roial estat,
That ther was nowher swich another man.
This noble king, this Tartre Cambynskan
Hadde two sones on Elpheta his wyf,
Of whiche the eldeste highte Algarsyf,
That other sone was cleped Cambalo.
A doughter hadde this worthy king also,
That yongest was, and highte Canacee.
But for to telle yow al hir beautee
It lyth nat in my tonge, nin my conning;
I dar nat vndertake so hy a thing.
Myn english eek is insufficient;
It[1] moste ben a rethor excellent,
That coude his colours longing for that art,
If he sholde hir discryuen euery part.
I am non swich, I mot speke as I can.
And so bifel that, whan this Cambynskan
Hath twenty winter born his diademe,
As he was wont fro yeer to yeer, I deme,
He leet the feste of his natiuitee
Don cryen thurghout[2] Sarray his citee,
The last Idus of March, after the yeer.
Phebus the sonne ful ioly was and cleer;
For he was neigh his exaltacion
In Martes face, and in his mansion
In Aries, the colerik hote signe.

[1] E. I moste, *perhaps miswritten; the rest* It moste.
[2] Hn. Hl. thurghout; *the rest* thurgh.

Ful lusty was the weder and benigne,
For which the foules, agayn the sonne shene,
What for the seson and the yonge grene,
Ful loude songen hir affeccions;
Him semed han geten hem proteccions
Agayn the swerd of winter kene and cold.
This Cambynskan, of which I haue yow told,
In roial vestiment sit on his deys,
With diademe, ful hy in his paleys,
And halt his feste, so solempne and so riche
That in this world ne[1] was ther noon it liche.
Of which if I shal tellen al tharray,
Than wolde it occupye a someres day;
And eek it nedeth nat for to deuyse
At euery cours the ordre of her seruyse.
I wol nat tellen of her strange sewes,
Ne of her swannes, ne[2] of her heronsewes.
Eek in that lond, as tellen knyghtes olde,
Ther is som mete that is ful deyntee holde,
That in this lond men recche of it but smal;
Ther nis no man that may reporten al.
I wol nat tarien yow, for it is pryme,
And for it is no fruyt but los of tyme;
Vn-to my firste I wol haue my recours.
And so bifel that, after the thridde cours,
Whyl that this king sit thus in his nobleye,
Herkning his minstralles her thinges pleye
Biforn him at the bord deliciously,
In at the halle dore al sodeynly
Ther cam a knyght vp-on a stede of bras,
And in his hond a brood mirour of glas.
Vpon his thombe he hadde of gold a ring,

[1] E. Hl. *omit* ne; *the rest have it.* [2] E. nor; *the rest* ne.

And by his syde a naked swerd hanging;
And vp he rydeth to the hye bord.
In al the hallé ne was ther spoke a word
For merueille of this knyght; him to biholde
Ful bisily ther wayten yonge and olde.
This strange knyght, that cam thus sodeynly,
Al armed saue his heed ful richely,
Salueth king and queen, and lordes alle,
By ordre as they seten in the halle,
With so hy reuerence and obeisance
As wel in speche as in contenance,
That Gawayn with his olde curteisye,
Though he were come ageyn out of Fairye,
Ne coude him nat amende with a word.
And after this, biforn the hye bord,
He with a manly voys seith his message,
After the forme vsed in his langage,
With-outen vice of sillable or of lettre.
And, for his tale sholde seme the bettre,
Accordant to his wordes was his chere,
As techeth art of speche hem that it lere;
Al be it[1] that I can nat soune his style,
Ne can nat clymben ouer so hy a style,
Yet seye I this, as to commune entente,
Thus much amounteth al that euer he mente,
If it so be that I haue it in mynde.
He seyde, 'the king of Arabie and of Ynde,
My lige lord, on this solempne day
Salueth yow as he best can and may,
And sendeth yow, in honour of your feste,
By me, that am al redy at your heste,
This stede of bras, that esily and wel

[1] Cp. Pt. Ln. Hl. it; E. Hn. Cm. *omit it.*

Can, in the space of o day naturel,
This is to seyn, in foure and twenty houres,
Wher so yow list, in droughte or elles shoures,
Beren your body in-to euery place
To which your herte wilneth for to pace
With-outen wem of yow, thurgh foul or fair,
Or, if yow list to fleen as hy in the air
As doth an egle, whan[1] him list to sore,
This same stede shal bere yow euer-more
With-outen harm, til ye be ther yow leste,
Though that ye slepen on his bak or reste;
And turne ayeyn, with wrything of a pin.
He that it wroughte coude ful many a gin;
He wayted many a constellacion
Er he had don this operacion;
And knew ful many a seel and many a bond.
This mirour eek, that I haue in myn hond,
Hath swich a myght, that men may in it see
Whan ther shal fallen any aduersitee
Vn-to your regne or to your-self also;
And openly who is your frend or foo.
And ouer al this, if any lady bryght
Hath set hir herte on[2] any maner wyght,
If he be fals, she shal his treson see,
His newe loue and al his subtiltee
So openly, that ther shal no thing hyde.
Wherfor, ageyn this lusty someres tyde,
This mirour and this ring, that ye may see,
He hath sent to[3] my lady Canacee,
Your excellente doughter that is here.
The vertu of the ring, if ye wol here,

[1] E. whan þat; *the rest omit* þat. [2] E. Pt. in; *the rest* on.
[3] E. vn-to; Cm. on-to; *the rest* to.

Is this; that, if hir lust it for to were
Vp-on hir thombe, or in hir purs it bere,
Ther is no foul that fleeth vnder the heuene
That she ne shal wel vnderstonde his steuene,
And knowe his mening openly and pleyn,
And answere him in his langage ageyn.
And euery gras that groweth vp-on rote
She shal eek knowe, and whom it wol do bote,
Al be his woundes neuer so depe and wyde.
This naked swerd, that hangeth by my syde,
Swich vertu hath, that what man so ye smyte,
Thurgh-out his armure it wol[1] kerue and byte,
Were it as thikke as is a branched ook;
And what man that is wounded with the[2] strook
Shal neuer be hool til that yow list, of grace,
To stroke him with the platte in thilke[3] place
Ther he is hurt: this is as muche to seyn,
Ye mote with the platte swerd ageyn
Stroken[4] him in the wounde, and it wol close;
This is a verray sooth, with-outen glose,
It failleth nat whyl it is in your hold.'
And whan this knyght had thus his tale told,
He rydeth out of halle, and doun he lyghte.
His stede, which that shoon as sonne bryghte,
Stant in the courte, stille as any stoon.
This knyght is to his chambre lad anon,
And is vnarmed and to[5] mete yset.
The presentes ben ful roially yfet,
This is to seyn, the swerd and the mirour,
And born anon in-to the hye tour

[1] E. wol hym; *the rest omit* hym. [2] E. a; Cm. that; *the rest* the.
[3] E. Cm. that; *the rest* thilke. [4] E. Cm. Strike; *the rest* Stroke.
[5] E. vn-to; *the rest* to.

With certeine officers ordeyned therfore;
And vn-to Canacee this ring was bore
Solempnely, ther she sit at the table.
But sikerly, with-outen any fable,
The hors of bras, that may nat be remewed,
It stant as it were to the ground yglewed.
Ther may no man out of the place it dryue
For noon engyn of wyndas or[1] polyue;
And cause why, for they can nat the craft.
And therefor in the place they han it laft
Til that the knyght hath taught hem the manere
To voyden him, as ye shal after here.
Greet was the pres, that swarmeth to and fro,
To gauren on this hors that standeth so;
For it so hy was, and so brood and long,
So wel proporcioned for to ben strong,
Ryght as it were a stede of Lumbardye;
Ther-with so horsly, and so quik of yë
As it a gentil Poileys courser were.
For certes, fro his tayl vn-to his ere,
Nature ne art ne coude him nat amende
In no degree, as al the peple wende.
But euermore her moste wonder was,
How that it coude gon, and was of bras;
It was of[2] Fairye, as the[3] peple semed.
Diuerse folk diuersely they demed;
As many heedes, as many wittes ther been.
They murmurede as doth a swarm of been,
And maden skiles after her fantasyes,
Rehersinge of thise olde poetryes,
And seyden, it[4] was lyk the Pegasee,

[1] E. ne; *the rest* or.
[2] E. Hn. a; Cm. as; *the rest* of.
[3] E. Cm. al the; *the rest omit* al.
[4] E. that it; *the rest omit* that.

The hors that hadde winges for to flee;
Or elles it was the Grekes hors Synon,
That broughte Troye to destruccion,
As men may[1] in thise olde gestes rede.
'Myn herte,' quod oon, 'is euermore in drede;
I trowe som men of armes ben ther-inne,
That shapen hem this citee for to winne.
It were ryght good that al swich thing were knowe.'
Another rowned to his felawe lowe,
And seyde, 'he lyeth, it is rather lyk
An apparence ymaad by som magyk,
As Iogelours pleyen at thise festes grete.'
Of sondry doutes thus they Iangle and trete,
As lewed peple demeth comunly
Of thinges that ben maad more subtilly
Than they can in her lewednes comprehende;
They demen gladly to the badder ende.
And somme of hem wondrede on the mirour,
That born was vp in-to the maister[2] tour,
How men myghte in it swiche thinges se.
Another answerde and seyde it myghte wel be
Naturelly, by composicions
Of angles and of slye reflexions,
And seyde that in Rome was swich oon.
They speken of Alocen and Vitulon,
And Aristotle, that writen in her lyues
Of queynte mirours and of prospectyues,
As knowen they that han her bokes herd.
And othere folk han wondred on the swerd
That wolde percen thurgh-out euery-thing;
And fille in speche of Thelophus the king,

[1] Hl. may, *which the rest omit.*
[2] E. hye; Cm. hyghe; *the rest* maister.

And of Achilles with his queynte spere,
For he coude with it bothe hele and dere,
Ryght in swich wyse as men may with the swerd
Of which ryght now ye han your-selven herd.
They speke of sondry harding of metal,
And speke of medicynes ther-with-al,
And how, and whan, it sholde yharded be;
Which is vnknowe algates vnto me.
Tho speke they of Canaceës ring,
And seyden alle, that swich a wonder thing
Of craft of ringes herde they neuer non,
Saue that he, Moyses, and king Salomon
Hadden[1] a name of konning in swich art.
Thus seyn the peple, and drawen hem apart.
But natheles somme seyden that it was
Wonder to maken of fern-asshen glas,
And yet nis glas nat lyk asshen of fern;
But for they han yknowen[2] it so fern,
Therfor cesseth her Iangling and her wonder.
As sore wondren somme on cause of thonder,
On ebbe, on flood, on gossomer, and on mist,
And on al thing, til that the cause is wist.
Thus Iangle they and demen and deuyse,
Til that the king gan fro the bord aryse.
Phebus hath laft the angle meridional,
And yet ascending was the beste roial,
The gentil leon, with his Aldiran[3],
Whan that this Tartre king, this[4] Cambynskan,
Ros fro his bord, ther that he sat ful hye.
Toforn him goth the loude minstralcye,

[1] Hl. Hadden; *the rest* Hadde. [2] Hl. i-knowen; *the rest* knowen.
[3] Hn. Aldiran; *the rest* Aldrian; *see note.*
[4] Hl. this; *which the rest omit.*

Til he cam to his chambre of parementz,
Ther as they sownen diuerse instrumentz,
That it is lyk an heuen for to here.
Now dauncen lusty Venus children dere,
For in the fish her lady sat ful hye,
And loketh on hem with a frendly yë.
This noble king is set vp in his trone.
This strange knyght is fet to him ful sone,
And on the daunce he goth with Canacee.
Heer is the reuel and the Iolitee
That is nat able a dul man to deuyse.
He moste han knowen loue and his seruyse,
And ben a festlich man as fresh as May,
That sholde yow deuysen swich array.
Who coude telle yow the forme of daunces,
So vncouthe and so fresshe contenaunces,
Swich subtil loking and dissimulinges
For drede of Ialouse mennes aperceyuinges?
No man but Launcelot, and he is deed.
Therefor I passe of al this lustiheed;
I seye namore, but in this Iolynesse
I lete hem, til men to the soper dresse.
The styward bit the[1] spyces for to hye,
And eek the wyn, in al this melodye.
The vsshers and the squyers ben ygon;
The spyces and the wyn is come anon.
They ete and drinke; and whan this hadde an ende,
Vn-to the temple, as reson was, they wende.
The seruice don, they soupen al by day.
What nedeth yow[2] rehercen her array?
Ech man wot wel—that[3] a kinges feste

[1] Hl. the; *which the rest omit.* [2] E. me; *the rest* yow.
[3] Hn. Cp. Pt. Ln. that at, *in defiance of grammar; read* how that.

Hath plentee, to the moste and to the leste,
And deyntees mo than ben in my knowing.
At-after soper goth this noble king
To sen this hors of bras, with al the route
Of lordes and of ladyes him aboute.
Swich wondring was ther on this hors of bras
That, sin the grete sege of Troye was,
Ther as men wondreden on an hors also,
Ne was ther swich a wondring as was tho.
But fynally the king axeth this knyght
The vertu of this courser and the myght,
And preyede him to telle his gouernaunce.
This hors anon bigan to trippe and daunce,
Whan that this knyght leyde hond vp-on his reyne,
And seyde, 'sir, ther is namore to seyne,
But, whan yow list to ryden any-where,
Ye moten trille a pin, stant in his ere,
Which I shall telle yow[1] bitwix vs two.
Ye mote nempne him to what place also
Or to what contree that yow list to ryde.
And whan ye come ther as yow list abyde,
Bidde him descende, and trille another pin,
For ther-in[2] lyth the effect of al the gin,
And he wol doun descende and don your wille;
And in that place he wol abyde[3] stille,
Though al the world the contrarie hadde yswore;
He shal nat thennes ben ydrawe ne[4] ybore.
Or, if yow liste[5] bidde him thennes gon,

[1] E. Hn. Cm. yow telle; *the rest* telle yow.
[2] E. ther; Cm. theere; *the rest* ther-inne, ther-in.
[3] Cp. Hl. abyde; Hn. abiden; Pt. Ln. abide; E. Cm. stonde; *see* l. 320.
[4] E. Hn. nor; *the rest* ne.
[5] Cp. liste; Ln. luste; Hl. lust to; Cm. wit; E. Hn. Pt. list.

Trille this pin, and he wol vanishe anon
Out of the syghte of euery maner wyght,
And come agayn, be it by[1] day or nyght,
When that yow list to clepen him ageyn
In swich a gyse as I shal to yow seyn
Bitwixe yow and me, and that ful sone.
Ryde whan yow list, ther is namore to done.'
Enformed whan the king was of that knyght,
And hath conceyued in his wit aryght
The maner and the forme of al this thing,
Thus[2] glad and blythe this noble doughty[3] king
Repeireth to his reuel as biforn.
The brydel is vn-to the tour yborn,
And kept among his Iewels leue and dere.
The hors vanisshed, I noot in what manere,
Out of her syghte; ye gete namore of me.
But thus I lete in lust and Iolitee
This Cambynskan his lordes festeyinge,
Til wel ny the day bigan to springe.

Explicit prima pars. Sequitur pars secunda.

The norice of digestioun, the slepe,
Gan on hem winke, and bad hem taken kepe,
That muchel drink and labour wolde han reste;
And with a galping mouth hem alle he keste,
And seyde, 'it was tyme to lye adoun,
For blood was in his dominacioun;
Cherissheth blood, natures frend,' quod he.
They thanken him galpinge, by two, by thre,
And euery wyght gan drawe him to his reste,

[1] Hl. by; *which the rest omit.* [2] *So* E. Cm.; *the rest* Ful.
[3] E. Cm. *omit* doughty.

As slepe hem bad; they toke it for the beste.
Her dremes shul nat ben ytold for me;
Ful were her heedes of fumositee,
That causeth dreem, of which ther nis no charge.
They slepen til that it was pryme large,
The moste part, but it were Canacee;
She was ful mesurable, as wommen be.
For of hir fader hadde she take leue
To gon to reste, sonę after it was eue;
Hir liste nat appalled for to be,
Nor[1] on the morwe vnfestlich for to se;
And slepte hir firste slepe, and thanne awook.
For swich a ioye she in hir herte took
Bothe of hir queynte ring and hir mirour,
That twenty tyme she changed hir colour;
And in hir slepe, ryght for impression
Of hir mirour, she hadde a vision[2].
Wherfor, er. that the sonne gan vp glyde,
She cleped on hir maistresse hir bisyde,
And seyde, that hir liste for to ryse.
Thise old wommen that been gladly wyse,
As is[3] hir maistresse, answerde hir anon,
And seyde, 'madame, whider wole ye gon
Thus erly? for the folk ben alle on reste.'
'I wol,' quod she, 'aryse, for me leste
No lenger for to slepe, and walke aboute.'
Hir maistresse clepeth wommen a gret route,
And vp they rysen, wel a ten or twelue;
Vp ryseth fresshe Canacee hir-selue,
As rody and bryght as doth the yonge sonne,
That in the Ram is four degrees vp-ronne;

[1] Hn. Cm. Nor; E. Hl. Ne; Cp. Pt. Ln. For [*for* Nor].
[2] E. Avision; *the rest* a vision. [3] E. *omits* is; *the rest have it.*

Noon hyer was he, whan she redy was;
And forth she walketh esily a pas,
Arrayed after the lusty seson sote
Lyghtly, for to pleye and walke on fote;
Nat but with fyue or six of hir meynee;
And in a trench, forth in the park, goth she.
The vapour, which that fro the erthe glood,
Made the sonne to seme rody and brood;
But natheles, it was so fair a syghte
That it made alle her hertes for to lyghte,
What for the seson and the morweninge,
And for the foules that she herde singe;
For ryght anon she wiste what they mente
Ryght by her song, and knew al her entente.
The knotte why that euery tale is told,
If it be taried til that lust be cold
Of hem that han it after herkned yore,
The sauour passeth euer lenger the more,
For fulsomnesse of his prolixitee.
And by the same reson thinketh me,
I sholde to the knotte condescende,
And maken of hir walking sone an ende.
Amidde a tree fordrye[1], as whyt as chalk,
As Canacee was pleying in hir walk,
Ther sat a faucon ouer hir heed ful hye,
That with a pitous voys so gan to crye
That all the wode resouned of hir cry.
Ybeten hath she hir-self so pitously
With bothe hir winges til the rede blood
Ran endelong the tree ther as[2] she stood.

[1] E. fordryed; Cm. fordreyed; *but* Hn. Cp. Pt. Ln. for-drye; Hl. fordruye.
[2] E. Cm. *omit* as.

And euer in oon she cryde alwey and shryghte,
And with hir beek hir-seluen so she pryghte,
That ther nis tygre, ne non so cruel beste,
That dwelleth either[1] in wode or in foreste
That nolde han wept, if that he[2] wepe coude,
For sorwe of hir, she shryghte alwey so loude.
For ther nas neuer yet no man[3] on lyue—
If that I coude a faucon wel discryue—
That herde of swich another of fairnesse,
As wel of plumage as of gentillesse
Of shap, and al that myghte yrekened be.
A faucon peregryn than semed she
Of fremde londe; and euermore, as she stood,
She swowneth now and now for lakke of blood,
Til wel ny is she fallen fro the tree.
This faire kinges doughter, Canacee,
That on hir finger bar the quëynte ring,
Thurgh which she understood wel euery thing
That any foul may in his ledene seyn,
And coude answere him in his ledene ageyn,
Hath vnderstonde what this faucon seyde,
And wel ny for the rewthe almost she deyde.
And to the tree she goth ful hastily,
And on this faucon loketh pitously,
And held hir lappe abrood, for wel she wiste
The faucon moste fallen fro the twiste,
When that it swowned next, for lakke of blood.
A longe while to wayten hir she stood,
Til atte laste she spak in this manere
Vn-to the hauk, as ye shul after here.
'What is the cause, if it be for to telle,

[1] E. Hn. outher; *the rest* eyther. [2] E. Pt. she; *the rest* he.
[3] *So* Cp. Hl.; E. Hn. Cm. neuere man yet; Pt. Ln. neuere yit man.

That ye be in this furial pyne of helle?'
Quod Canacee vn-to this[1] hauk aboue.
'Is this for sorwe of deth or los of loue?
For, as I trowe, thise ben causes two
That causen[2] most a gentil herte wo;
Of other harm it nedeth nat to speke.
For ye your-self vpon your-self yow wreke,
Which proueth wel that either[3] loue or drede
Mot ben encheson of your cruel dede,
Sin that I see non other wyght yow chace.
For loue of god, as doth your-seluen grace
Or what may ben your help; for West nor Est
Ne sey I neuer er now no brid ne best
That ferde with him-self so pitously.
Ye sle me with your sorwe, verraily;
I haue of yow so gret compassioun[4].
For goddes loue, com[4] fro the tree adoun;
And, as I am a kinges doughter trewe,
If that I verraily the cause knewe
Of your disese, if it lay in my myght,
I wolde amende it, er that it were nyght,
As wisly helpe me gret[5] god of kynde!
And herbes shal I ryght ynowe yfynde
To hele with your hurtes hastily.'
Tho shryghte this faucon yet more[6] pitously
Than euer she dide, and fil to grounde anon,
And lyth aswowne, deed, and lyk a stoon,
Til Canacee hath in hir lappe hir take
Vn-to the tyme she gan of swough awake.

[1] E. the; *the rest* this.
[2] E. causeth; *the rest* causen.
[3] E. Hn. outher; *the rest* either.
[4] E. passioun; *the rest* compassioun.
[5] E. the grete; *the rest omit* the.
[6] Hn. Cp. Pt. yet moore; E. Cm. moore yet; Hl. Ln. more.

And, after that she of hir swough gan breyde,
Ryght in hir haukes ledene thus she seyde:—
'That pitee renneth sone in gentil herte,
Feling his similitude in peynes smerte,
Is preued al-day, as men may it[1] see,
As wel by werk as by auctoritee;
For gentil herte kytheth gentillesse.
I se wel, that[2] ye han of my distresse
Compassion, my faire Canacee,
Of verray wommanly benignitee
That nature in your principles hath set[3].
But for non hope for to fare the bet,
But for to[4] obeye vn-to your herte free,
And for to maken other be war by me,
As by the whelp chasted is[5] the leoun,
Ryght for that cause and that[6] conclusioun,
Whyl that I haue a leyser and a space,
Myn harm I wol confessen, er I pace.'
And euer, whyl that oon hir sorwe tolde,
That other weep, as she to water wolde,
Til that the faucon bad hir to be stille;
And, with a syk, ryght thus she seyde hir wille.
'Ther[7] I was bred, allas! that harde day,
And fostred in a roche of marbul gray
So tendrely, that nothing eyled me,
I niste nat what was aduersitee,
Til I coude flee ful hye vnder the sky.
Tho dwelte a tercelet me faste by,
That semed welle of alle gentillesse;

[1] E. Hl. *omit* it. [2] E. Cm. *omit* that.
[3] E. yset; Cm. I-set; *the rest* set, sette. [4] E. *omits* to.
[5] *I should propose to read* is chasted; *but authority is lacking.*
[6] *So* Hl.; *the rest* for that. [7] E. Cm. That; *the rest* Ther.

Al were he ful of treson and falsnesse,
It was so wrapped vnder humble chere,
And vnder hewe of trewthe in swich manere,
Vnder plesance, and vnder bisy peyne,
That I ne coude han wend he coude feyne,
So depe in greyn he dyed his coloures.
Ryght as a serpent hit him vnder floures
Til he may sen his tyme for to byte,
Ryght so this god of loue, this ypocryte,
Doth so his cerimonies and obeisances,
And kepeth[1] in semblant alle his obseruances
That sowneth in-to gentillesse of loue.
As in a toumbe is al the faire aboue,
And vnder is the corps, swich as ye wot,
Swich was this[2] ypocrite, bothe cold and hot,
And in this wyse he serued his entente,
That (saue the feend) non wiste what he mente.
Til he so longe had wopen and compleyned,
And many a yeer his seruice to me feyned,
Til that myn herte, to pitous and to nyce,
Al innocent of his crouned malice,
For-fered of his deth, as thoughte me,
Vpon his othes and his seuretee,
Graunted him loue, on[3] this condicioun,
That euermore myn honour and renoun
Were saued, bothe priuee and apert;
This is to seyn, that, after his desert,
I yaf him al myn herte and al[4] my thought—
God wot and he, that otherwyse nought—
And took his herte in chaunge for myn for ay.

[1] *Pronounced* kep'th. [2] E. the; *the rest* this. [3] Hl. on; *the rest* vp-on.
[4] Cm. Ln. Hl. al; *which the rest omit.*

But sooth is seyd, gon sithen many a day,
"A trew wyght and a theef thenken nat oon."
And, whan he sey the thing so fer ygon,
That I had graunted him fully my loue,
In swich a gyse as I haue seyd aboue,
And yiuen him my trewe herte, as fre
As he swoor that[1] he yaf his herte to me;
Anon this tygre, ful of doublenesse,
Fil on his knees with so deuout humblesse,
With so hey reuerence as[2] by his chere,
So lyk a gentil louere of manere,
So rauisshed, as it semed, for the Ioye,
That neuer Iason[3], ne Paris of Troye,
Iason? certes, ne non other man,
Sin Lameth was, that alderfirst bigan
To louen two, as wryten folk biforn,
Ne neuer, sin the firste man was born,
Ne coude man, by twenty thousand part,
Countrefete the sophimes of his art;
Ne were worthy vnbokele his galoche,
Ther doublenesse or feyning sholde approche,
Ne so coude thanke a wyght as he did me!
His maner was an heuen for to see
Til any womman, were she neuer so wys;
So peyntede he and kembde at point-deuys
As wel his wordes as his contenance.
And I so[4] louede him for his obeisance,
And for the trewthe I demede in his herte,
That, if so were that any thing him smerte,
Al were it neuer so lyte, and I it wiste,

[1] Hl. that; *which the rest omit.* [2] Cm. Hl. as; *the rest* and as.
[3] E. Cm. Troilus; *the rest* Iason; *see note.* [4] E. Cm. *omit* so.

Me thoughte I felte deth myn herte twiste.
And shortly, so ferforth this thing is went,
That my wil was his willes instrument;
This is to seyn, my wil obeyede his wil
In alle thing, as fer as reson fil,
Keping the boundes of my worshipe euer.
Ne neuer hadde I thing so leef, ne leuer,
As him, god wot! ne neuer shal namo.
This lasteth lenger than a yeer or two,
That I supposed of him nought but good.
But fynally, thus atte laste it stood,
That fortune wolde that he moste twinne
Out of that place which that I was inne.
Wher me was wo, that is no questioun;
I can nat make of it discripcioun;
For o thing dar I tellen boldely;
I knowe what is the peyne of deth ther-by;
Swich harm I felte for he[1] ne myghte bileue.
So on a day of me he took his leue,
So sorwefully eek, that I wende verraily
That he had felt[2] as muche harm as I,
Whan that I herde him speke, and sey his hewe.
But natheles, I thoughte he was so trewe,
And eek that he repaire sholde ageyn
With-inne a litel whyle, soth to seyn;
And reson wolde eek that he moste go
For his honour, as ofte it happeth so,
That I made vertu of necessitee,
And took it wel, sin that it moste be.
As I best myghte, I hidde fro him my sorwe,
And took him by the hond, seint Iohn to borwe,

[1] E. *has* I; *the rest* he.

And seyde him thus: "lo, I am youres al;
Beth swich as I to yow haue ben, and shal."
What he answerde it nedeth nat reherce,
Who can seyn bet than he, who can do werse?
Whan he hath al wel[1] seyd, thanne hath he doon.
"Therfor bihoueth him[2] a ful long spoon
That shal ete with a feend," thus herde I seye.
So atte laste he moste forth his weye,
And forth he fleeth, til he cam ther him leste.
Whan it cam him to purpos for to reste,
I trowe he hadde thilke text in mynde,
That "alle thing, repeiring to his kynde,
Gladeth him-self"; thus seyn men, as I gesse;
Men louen of propre kynde newfangelnesse,
As briddes doon that men in cages fede.
For though thou nyght and day take of hem hede,
And strawe hir cage faire and softe as silk,
And yiue hem sugre, hony, breed and milk,
Yet ryght anon, as that his dore is vppe,
He with his feet wol spurne adoun his cuppe,
And to the wode he wol and wormes ete;
So newefangel ben they of hir mete,
And louen nouelries[3] of propre kynde;
No gentillesse of blood ne[4] may hem bynde.
So ferde this tercelet, allas the day!
Though he were gentil born, and[5] fresh and gay,
And goodly for to seen, and[6] humble and free,
He sey vp-on a tyme a kyte flee,

[1] Hn. Cp. Pt. Ln. Hl. wel seyd; Cm. I-seyd; E. seyd.
[2] E. Hp. Cm. hire; *the rest* him.
[3] E. nouelrie; *the rest have the plural, except* Ln. none leueres; Hl. non leueres, *both corruptions of* nouelries. [4] Hl. ne; *which the rest omit.*
[5] Hn. Hl. and; *which the rest omit.* [6] E. Pt. *omit* and.

And sodeynly he loued this kyte so,
That al his loue is clene fro me ago,
And hath his trewthe falsed in this wyse;
Thus hath the kyte my loue in hir seruyse,
And I am lorn with-outen remedye!'
And with that word this faucon gan to crye,
And swowned eft in Canaceës barme.
Greet was the sorwe, for the haukes harme,
That Canacee and alle hir wommen made;
They nisten how they myghte the faucon glade.
But Canacee hom bereth hir in hir lappe,
And softely in plastres gan hir wrappe,
Ther as she with hir beek had hurt hir-selue.
Now can nat Canacee but herbes delue
Out of the grounde, and make salues[1] newe
Of herbes precious, and fyne of hewe,
To helen with this hauk; fro day to nyght
She doth hir bisynesse and al hir[2] myght.
And by hir beddes heed she made a mewe,
And couered it with velouettes blewe,
In signe of trewthe that is in wommen sene.
And al with-oute, the mewe is peynted grene,
In which were peynted[3] alle thise false foules,
As beth thise tidifs, tercelets, and oules;
And pyes, on hem for to crye and chyde,
Ryght for despyt were peynted hem bisyde[4].
Thus lete I Canacee hir hauk keping;
I wol namore as now speke of hir ring,
Til it come eft to purpos for to seyn
How that this faucon gat hir loue ageyn

[1] E. Hn. saues; *the rest* salues. [2] E. hire fulle; *the rest* al hir.
[3] E. ther were ypeynted; *the rest* were peynted.
[4] *The MSS. transpose* ll. 649, 650; *the correction was made by* Tyrwhitt.

Repentant, as the storie telleth vs,
By mediacion of Cambalus,
The kinges sone, of which that[1] I yow tolde.
But hennes forth I wol my proces holde
To speke of auentures and of batailles,
That neuer yet was herd so grete meruailles.
First wol I telle yow of Cambynskan,
That in his tyme many a citee wan;
And after wol I speke of Algarsyf,
How that he wan Theodora to his wyf,
For whom ful ofte in greet peril he was,
Ne hadde he ben holpen by the stede of bras;
And after wol I speke of Cambalo,
That faught in listes with the bretheren two
For Canacee, er that he myghte hir winne.
And ther I lefte I wol ageyn biginne.

Explicit secunda pars. Incipit pars tercia.

Appollo whirleth vp his char so hye,
Til that the god Mercurius hous the slye[2]—

. . . . . .

[SQUIRE-FRANKLIN LINK.]

Heere folwen the wordes of the Frankelyn to the Squier, and the wordes of the hoost to the Frankelyn.

'In feith, Squyer, thou hast thee wel yquit
And gentilly I preise wel thy wit,'

[1] Hl. that, *which the rest omit*; Hn. of which I to yow tolde.
[2] *Here the MSS. fail.* Hl. *omits* ll. 671, 672, *and* Ln. *has* eight *spurious lines in their place.*

Quod the Frankeleyn, 'considering thy youthe,
So feelingly thou spekest, sir, I allow the!
As to my doom, ther is noon that is here
Of eloquence that shal be thy pere.
If that thou liue, god yiue thee good chaunce,
And in vertu sende thee continuaunce!
For of thy speche I haue greet deyntee.
I haue a sone, and, by the Trinitee,
I hadde leuer than twenty pound worth lond,
Though it ryght now were fallen in myn hond,
He were a man of swich discrecioun
As that ye ben! fy on possessioun
But if a man be vertuous with-al.
I haue my sone snibbed, and yet shal,
For he to vertu listeth[1] nat entende;
But for to pleye at dees, and to dispende,
And lese al that he hath, is his vsage.
And he hath leuer talken with a page
Than to comune with any gentil wyght
Ther he myghte lerne gentillesse aryght.'
'Straw for your gentillesse,' quod our host;
'What, frankeleyn? parde, sir, wel thou wost
That eche of yow mot tellen atte leste
A tale or two, or breken his biheste.'
'That knowe I wel, sir,' quod the frankeleyn;
'I preye yow, haueth me nat in disdeyn
Though to this man I speke a word or two.'
'Tel on thy tale with-outen wordes mo.'
'Gladly, sir host,' quod he, 'I wol obeye
Vn-to your wil; now herkneth what I seye.

[1] E. listneth; *the rest* listeth, lusteth.

I wol yow nat contrarien in no wyse
As fer as that my wittes wol suffyse;
I preye to god that it may plesen yow,
Than wot I wel that it is good ynow.'

Explicit.

[*Here follows the* Franklin's Tale, *ll.* 709–1624 *in the Six-Text edition; with which* Group F *ends.* Group G *contains the* Second Nun's Tale *and* End-link, *and the* Canon's Yeoman's Tale. Group H *contains the* Manciple's Prologue *and* Tale. Group I *contains the* Parson's Prologue *and* Tale; *and concludes the series.*]

NOTES.

[I am indebted to Dr. Morris for numerous hints, and, in particular, for the notes marked 'M.']

INTRODUCTION TO THE MAN OF LAWES TALE (GROUP B).

l. 1. If, as Mr. Furnivall supposes, the time of the telling of the Canterbury Tales be supposed to be longer than one day, we may suppose the Man of Lawes Tale to begin the stories told on the *second* morning of the journey, April 18. Otherwise, we must suppose all the stories in Group A to precede it, which is not impossible, if we suppose the pilgrims to have started early in the morning.

Hoste. This is one of the words which are sometimes disyllabic, and sometimes monosyllabic; see the Preface. It is here a disyllable, as in l. 39. See note to l. 1883 below.

Sey, i. e. saw. The forms of 'saw' vary in the MSS. In this line we find *saugh*, *sauh*, *segh*, *sauhe*, *sawh*, none of which are Chaucer's own, but due to the scribes. The true form is determined by the rime, as in the Clerkes Tale, E. 667, where most of the MSS. have *say*. A still better spelling is *sey*, which may be found in the Aldine edition of Troilus and Creseyde, vol. iv. p. 204, l. 1265, where it rimes with *day* and *array*. The A.S. form is *seáh*.

l. 2. *The ark*, &c. In Chaucer's Treatise on the Astrolabe, pt. ii. ch. 7 (ed. Skeat), is the proposition headed—'To knowe the arch of the day, that some folk kallen the day artificial, from the sonne arisyng til hit go to rest.' Thus, while the 'day natural' is twenty-four hours, the 'day artificial' is the time during which the sun is above the horizon. The 'arc' of this day merely means the extent or duration of it, as reckoned along the circular rim of an astrolabe; or, when measured along the horizon (as here) it means the arc extending from the point of sunrise to that of sunset.

Ronne, run, performed, completed.

l. 3. *The fourthe part.* The true explanation of this passage, which Tyrwhitt failed to discover, is due to Mr. A. E. Brae, who first published it in May, 1851, and reprinted it at p. 68 of his edition of Chaucer's Treatise on the Astrolabe. His conclusions were based upon actual calculation, and will be mentioned in due order. In re-editing the 'Astrolabe,' I took the opportunity of roughly checking his calculations by other methods, and am satisfied that he is quite correct, and that the day meant is not the 28th of April, as in the Ellesmere MS., nor the 13th of April, as in the Harleian MS., but the 18th, as in the Hengwrt MS. and most others. It is easily seen that *xviii* may be corrupted into *xxviii* by prefixing *x*, or into *xiii* by the omission of *v*; this may account for the variations.

The key to the whole matter is given by a passage in Chaucer's 'Astrolabe,' pt. ii. ch. 29, where it is clear that Chaucer (who, however, merely translates from Messahala) actually confuses the hour-angle with the azimuthal arc; that is, he considered it correct to find the hour of the day by noting *the point of the horizon* over which the sun appears to stand, and supposing this point to advance, with a *uniform*, not a *variable*, motion. The host's method of proceeding was this. Wanting to know the hour, he observed how far the sun had moved southward along the horizon since it rose, and saw that it had gone more than half-way from the point of sunrise to the exact southern point. Now the 18th of April in Chaucer's time answers to the 26th of April at present. On April 26, 1874, the sun rose at 4h. 43m., and set at 7h. 12m., giving a day of about 14h. 30m., the fourth part of which is at 8h. 20m., or, with sufficient exactness, at *half-past eight*. This would leave a whole hour and a half to signify Chaucer's 'half an houre and more,' shewing that further explanation is still necessary. The fact is, however, that the host reckoned, as has been said, in another way, viz. by observing the sun's position *with reference to the horizon*. On April 18 the sun was in the 6th degree of Taurus at that date, as we again learn from Chaucer's treatise. Set this 6th degree of Taurus on the East horizon on a globe, and it is found to be 22 degrees to the North of the East point, or 112 degrees from the South. The half of this is at 56 degrees from the South; and the sun would seem to stand above this 56th degree, as may be seen even upon a globe, at about a quarter past nine; but Mr. Brae has made the calculation, and shews that it was at *twenty minutes past nine*. This makes Chaucer's 'half an houre and more' to stand for *half an hour and ten minutes;* an extremely neat result. But this we can check again by help of the host's *other* observation. He *also* took note, that the lengths of a shadow and its object were equal, whence the sun's altitude must have been 45 degrees. Even a globe will shew that the sun's altitude, when in the 6th degree of Taurus, and at 10 o'clock in the morning, is somewhere about 45 or 46 degrees. But Mr. Brae has calculated it exactly, and his result is, that the sun attained its altitude of 45 degrees at *two minutes to ten* exactly. This is even a closer approximation than we might

expect, and leaves no doubt about the right date being the *eighteenth* of April. For fuller particulars, see Chaucer on the Astrolabe, ed. Brae, p. 69; and ed. Skeat, p. l. (preface).

l. 5. *Eighteteethe*, eighteenth. Mr. Wright prints *eightetene*, with the remark that 'this is the reading in which the MSS. seem mostly to agree.' This is right in substance, but not critically exact. No such word as *eightetene* appears in the MSS., which denote the number by an abbreviation, as stated in the foot-note. The Hengwrt MS. has *xiijthe*, and the Old English for *eighteenth* must have been *eightetethe*, the ordinal, not the cardinal number. Though I can give no instance of this very word, its form is easily inferred from the numerous examples in which *-teenth* is represented by *-tethe*: see *feowertethe*, *fiftethe*, &c. in Stratmann's Old English Dictionary. *Eighte* is of two syllables, from A.S. *eahta*, cognate with Lat. *octo*. *Eightetethe* has four syllables.

l. 8. *As in lengthe*, with respect to its length.

l. 13. The astrolabe which Chaucer gave to his little son Lewis was adapted for the latitude of Oxford. If, as is likely, the poet-astronomer checked his statements in this passage by a reference to it, he would neglect the difference in latitude between Oxford and the Canterbury road. In fact, it is less than a quarter of a degree, and not worth considering in the present case.

l. 14. *Gan conclude*, did conclude, concluded. *Gan* is often used thus as an auxiliary verb.

l. 15. *Plyghte*, plucked; cf. *shryghte*, shrieked, in Kn. Ta. 1959.—M.

l. 16. *Lordinges*, sirs. This form of address is exceedingly common in Early English poetry. Cf. the first line in the Tale of Sir Thopas.

l. 18. *Seint Iohn*. See the Squire's Tale, l. 596.

l. 19. *Leseth*, lose ye; note the form of the imperative plural in *-eth*; cf. l. 37. *As ferforth as ye may*, as far as lies in your power.

l. 20. *Wasteth*, consumeth; cf. *wastour*, a wasteful person, in P. Plowm. B. vi. 154.—M. Hl. has *passeth*, i.e. passes away; several MSS. insert *it* before *wasteth*, but it is not required by the metre, since the *e* in *time* is fully sounded; cf. A.S. *tíma*. Compare—

> 'The time that passeth night and day,
> And rest[e]lesse travayleth ay,
> And *stealeth* from us so privyly,
> . . . . . .
> *As water that down runneth ay,*
> *But never drop returne may*, &c.
>
> Romaunt of the Rose, l. 369.

See also Clerkes Tale, l. 118.

l. 21. *What*. We now say—what with. It means 'partly owing to.'

l. 22. *Wakinge*; strictly, it means *watching*; but here, *in our wakinge* = whilst we are awake.

l. 23. Cf. Ovid, Art. Amat. iii. 62–65:—

'Ludite; eunt anni more fluentis aquae.
Nec quae praeteriit, cursu reuocabitur unda:
Nec, quae praeteriit, hora redire potest.
Utendum est aetate; cito pede labitur aetas.'

l. 25. Seneca wrote a treatise De Breuitate Temporis, but this does not contain any passage very much resembling the text. I have no doubt that Chaucer was thinking of a passage which may easily have caught his eye, as being very near the beginning of the first of Seneca's epistles. 'Quaedam tempora eripiuntur nobis, quaedam subducuntur, quaedam *effluunt*. *Turpissima tamen est iactura, quae per negligentiam fit.* Quem mihi dabis, qui aliquod pretium tempori ponat? qui diem aestimet? . . . In huius rei unius fugacis ac lubricae possessionem natura nos misit, ex qua expellit quicumque uult; et tanta stultitia mortalium est, ut, quae minima et uilissima sint, *certe reparabilia*, imputari sibi, quum impetrauere, patiantur; nemo se iudicet quidquam debere, qui tempus accepit, quum interim *hoc unum est, quod ne gratus quidem potest reddere;*' Epist. I.; Seneca Lucilio suo.

l. 33. *Man of Lawe.* This is the 'sergeant of the lawe' described in the Prologue, ll. 309–330. *So haue ye blis*, so may you obtain bliss; as you hope to reach heaven.

l. 34. *As forward is*, as is the agreement. See Prologue, l. 829.

l. 35. *Ben submitted*, have agreed. This illustrates the common usage of expressing a perfect by the verb *to be* and the past part. of an *intransitive* verb. Cf. *is went*, in l. 1730.—M.

l. 36. *At my Iugement*, at my decree; ready to do as I bid you. See Prologue, ll. 818 and 833.

l. 37. *Acquiteth yow*, acquit yourselves, viz. by redeeming your promise. *Holdèth your biheste*, keep your promise. *Acquit* means to absolve or free oneself from a debt, obligation, charge, &c.; or to free oneself from the claims of duty, by fulfilling it.

l. 38. *Deuoir*, duty; see Knightes Tale, l. 1740.

Atte leste, at the least. *Atte* or *atten* is common in Old English for *at the* or *at then;* the latter is a later form of A.S. *æt þam*, where (*then* = *þam*) is the dative case of the article. But for the explanation of peculiar forms and words, the Glossarial Index should be consulted.

l. 39. For *ich*, Tyrwhitt reads *jeo*=*je*, though found in none of our seven MSS. This makes the whole phrase French—*de par dieux jeo assente*. Mr. Bell suggests that this is a clever hit of Chaucer's, because he makes the Man of Lawe talk in French, with which, as a lawyer, he was very familiar. However, we find elsewhere—

'Quod Troilus, "*depardieux ich assente*";'—

and again—

'"*Depardieux*," quod she, "God leve all be wele";'
Troilus and Cres. ii. 1058 and 1212.

It is much more to the point to observe that the Man of Lawe talks about *law* in l. 43. Cotgrave, in his French Dictionary, under *par*, gives—'*De par Dieu soit*, a [i. e. in] God's name be it. *De par moy*, by my means. *De par le roy*, by the king's appointment.' *De par* is a corruption of O. Fr. *de part*, on the part or side of; so that *de par le roy* means literally, 'as for the king,' i. e. 'in the king's name.' Similarly, *de par Dieu* is 'in God's name.' See Burguy, Grammaire de la Langue D'oïl, ii. 359. The form *dieux* is a *nominative*, from the Latin *deus;* thus exhibiting an exception to the almost universal law in French, that the substantives are formed from the *accusative* cases of Latin substantives, as *fleur* from *florem*, &c. Other exceptions may be found in some proper names, as *Charles*, *Jacques*, from *Carolus*, *Jacobus*.

l. 41. In Hazlitt's Old Eng. Plays, i. 137, is the proverb—'Yet promise is debt.' Mr. Hazlitt wrongly considers that as the earliest instance of it.—M.

Holde fayn, &c.; gladly perform all my promise.

l. 43. *Man . . . another* = one . . . another. The Cambridge MS. is right.—M. 'For whatever law a man imposes on others, he should in justice consider as binding on himself.' This is obviously a *quotation*, as appears from l. 45. The expression referred to was probably proverbial. An English proverb says—'They that make the laws must not break them'; a Spanish one—'El que ley establece, guardarla debe,' he who makes a law ought to keep it; and a Latin one—'Patere legem quam ipse tulisti,' abide by the law which you made yourself. The idea is expanded in the following passage from Claudian's Panegyric on the 4th consulship of Honorius, carm. viii., l. 295—

> 'In commune iubes si quid censesue tenendum,
> Primus iussa subi, tunc obseruantior aequi
> Fit populus, nec ferre negat cum uiderit ipsum
> Autorem parere sibi.'

l. 45. *Text*, quotation from an author, precept, saying. *Thus wol our text*, i. e. such is what the expression implies.

l. 47. *But*. This reading is given by Tyrwhitt, from MS. Dd. 4. 24 in the Cambridge University Library and two other MSS. All our seven MSS. read *That;* but this would require the word *Nath* (hath not) instead of *Hath*, in l. 49. Chaucer talks about his writings in a similar strain at a still earlier period, in his House of Fame, ii. 112, where Jupiter's eagle says to him:—

> 'And natheless hast set thy wit,
> Although in thy head ful lite is,
> To make bookes, songes, and dities
> In ryme, or elles in cadence,
> As thou best canst, in reverence
> Of Love, and of his servaunts eke;' &c.

Can but lewedly on metres, is but slightly skilled in metre. *Can = knows* here; in the line above it is the ordinary auxiliary verb.

l. 54. Ovid is mentioned for two reasons, because he has so many love-stories, and because Chaucer himself borrowed several of his own from Ovid.

Made of mencioun; we should now say—made mention of.

l. 55. *Epistolis*, Epistles. Here the Latin *ablative* is used after *in*, but it is more usual in Old English to quote Latin titles in the *genitive* case; see note to l. 93. The book referred to is Ovid's Heroides, which contains twenty-one love-letters. See note to l. 61.

l. 56. *What*, why, on what account? cf. Prologue, 184.

l. 57. 'The story of Ceyx and Alcyone is related in the introduction to the poem which was for some time called "The Dreme of Chaucer," but which, in the MSS. Fairfax 16 and Bodl. 638, is more properly entitled "The Boke of the Duchesse."'—Tyrwhitt. Chaucer took it from Ovid's Metamorphoses, bk. xi.

l. 59. *Thise* is a monosyllable; the final *e* is only added for distinction.

l. 61. *The seintes legende of Cupyde;* better known now as The Legend of Good Women. Tyrwhitt says—'According to Lydgate (Prologue to Boccace), the number [of good women] was to have been *nineteen;* and perhaps the Legend itself affords some ground for this notion; see l. 283, and Court of Love, l. 108. But this number was never completed, and the last story, of Hypermestra, is seemingly unfinished. . . . In this passage the Man of Lawe omits two ladies, viz. Cleopatra and Philomela, whose histories are in the Legend; and he enumerates eight others, of whom there are no histories in the Legend as we have it at present. Are we to suppose, that they have been lost?' The Legend contains the nine stories following; 1. Cleopatra; 2. Thisbe; 3. Dido; 4. Hypsipyle and Medea; 5. Lucretia; 6. Ariadne; 7. Philomela; 8. Phyllis; 9. Hypermnestra. Of these, Chaucer here mentions, as Tyrwhitt points out, all but two, Cleopatra and Philomela. Before discussing the matter further, let me note that in medieval times, proper names took strange shapes, and the reader must not suppose that the writing of *Adriane* for *Ariadne*, for example, is peculiar to Chaucer. The meaning of the other names is as follows:—*Lucresse*, Lucretia; *Babiloin Tisbee*, Thisbe of Babylon; *Enee*, Æneas; *Dianire*, Deianira; *Hermion*, Hermione; *Adriane*, Ariadne; *Isiphilee*, Hypsipyle; *Leander*, *Erro*, Leander and Hero; *Eleyne*, Helena; *Brixeide*, Briseis (acc. Briseïda); *Ladomea*, Laodamia; *Ypermistra*, Hypermnestra; *Alceste*, Alcestis.

Returning to the question of Chaucer's plan for his Legend of Good Women, we may easily conclude what his intention was, though it was never carried out. He intended to write stories concerning nineteen women who were celebrated for being martyrs of love, and to conclude the series by an additional story concerning queen Alcestis, whom he regarded as the best of all the good women. Now, though he does not expressly say who these women

were, he has left us two lists, both incomplete, in which he mentions some of them; and by combining these, and taking into consideration the stories which he actually wrote, we can make out the whole intended series very nearly. One of the lists is the one given here; the other is in a Ballad which is introduced into the Prologue to the Legend. The key to the incompleteness of the present list, probably the later written of the two, is that the poet chiefly mentions *here* such names as are *also* to be found in Ovid's Heroides; cf. l. 55. Putting all the information together, it is sufficiently clear that Chaucer's intended scheme must have been very nearly as follows, the number of women (if we include Alcestis) being twenty.

(1) Cleopatra; (2) Thisbe; (3) Dido; (4) and (5) Hypsipyle and Medea; (6) Lucretia; (7) Ariadne; (8) Philomela; (9) Phyllis; (10) Hypermnestra (unfinished); *after which* (11) Penelope; (12) Briseis; (13) Hermione; (14) Deianira; (15) Laodamia; (16) Helen; (17) Hero; (18) Polyxena (see the Ballad); (19) *either* Lavinia (see the Ballad), *or* Oenone (mentioned in Ovid, and in the House of Fame); and (20) Alcestis.

Since the list of stories in Ovid's Heroides is the best guide to the whole passage, it is here subjoined.

In this list, the numbers refer to the letters as numbered in Ovid; the italics shew the stories which Chaucer actually wrote; the asterisk points out such of the remaining stories as he happens to mention in the present enumeration; and the dagger points outs the ladies mentioned in his Prologue to the Legend of Good Women.

1. Penelope Ulixi.* †
2. *Phyllis Demophoonti.* * †
3. Briseis Achilli.*
4. Phaedra Hippolyto.
5. Oenone Paridi.
6. *Hypsipyle Iasoni;* * † 12. *Medea Iasoni.**
7. *Dido Aeneae.* * †
8. Hermione Orestae.*
9. Deianira Herculi.*
10. *Ariadne Theseo.* * †
11. Canace Macareo * † (*expressly rejected*).
13. Laodamia Protesilao.* †
14. *Hypermnestra Lynceo.* * †
15. Sappho Phaoni.
16. Paris Helenae; 17. Helena Paridi.* †
18. Leander Heroni; 19. Hero Leandro.* †
20. Acontius Cydippae; 21. Cydippe Acontio.

Chaucer's method, I fear, was to plan more than he cared to finish. He did so with his Canterbury Tales, and again with his Treatise on the Astrolabe; and he left the Squire's Tale half-told. According to his own account (Prologue to Legend of Good Women, l. 481) he never intended to write

his Legend *all at once*, but only 'yeer by yere.' Such proposals are dangerous, and commonly end in incompleteness. To Tyrwhitt's question—'are we to suppose that they have been lost?' the most likely answer is, that they were never written.

Chaucer alludes to Ovid's Epistles again in his House of Fame, bk. i., where he mentions the stories of Phyllis, Briseis, *Oenone* (not mentioned *here*), Hypsipyle, Medea, Deianira, Ariadne, and Dido; the last being told at some length. Again, in the Book of the Duchesse, he alludes to Medea, Phyllis, and Dido (ll. 726–734); to Penelope and Lucretia (l. 1081); and to Helen (l. 331). As for the stories in the Legend which are not in Ovid's Heroides, we find that of Thisbe in Ovid's Metamorphoses, bk. iv; that of Philomela in the same, bk. vi; whilst those of Cleopatra and Lucretia are in Boccaccio's book De Claris Mulieribus, from which he imitated the title 'Legend *of Good Women*,' and derived also the story of Zenobia, as told in the Monkes Tale.

With regard to the title 'seintes legend of Cupide,' which in modern English would be 'Cupid's Saints' Legend' or 'the Legend of Cupid's Saints,' Mr. Bell remarks—'This name is one example of the way in which Chaucer entered into the spirit of the heathen pantheism, as a real form of religion. He considers these persons, who suffered for love, to have been saints and martyrs for Cupid, just as Peter and Paul and Cyprian were martyrs for Christ.'

l. 63. Gower also tells the story of Tarquin and Lucrece, which he took, says Professor Morley (English Writers, ii. 131), from the Gesta Romanorum, which again had it from Augustine's De Civitate Dei.

Babiloin, here Babylonian; elsewhere Chaucer has *Babiloine* = Babylon, riming with *Macedoine*; Book of the Duchesse, l. 1061.

l. 64. *Swerd*, sword; put here for death by the sword. See Virgil's Aeneid, iv. 646; and Chaucer's Legend of Good Women.

l. 65. *Tree*, put here, most likely, for death by hanging; cf. last line. In Chaucer's Legend, we find—

'She was her owen death *with a corde*.'

The word may also be taken literally, since Phyllis was metamorphosed after her death into a tree; Gower says she became a nut-tree, and derives *filbert* from Phyllis; Conf. Amant. bk. iv. Lidgate writes *filbert* instead of Phyllis; Complaint of Black Knight, l. 68.

l. 66. *The pleinte of Dianire*, the complaint of Deianira, referring to Ovid's letter 'Deianira Herculi'; so also that of *Hermion* refers to the letter of 'Hermione Orestae'; that of *Adriane*, to the 'Ariadne Theseo'; and that of *Isiphilee*, to the 'Hypsipyle Iasoni.'

l. 68. *Bareyne yle*, barren island; of which I can find no correct explanation by a previous editor. It refers to Ariadne, mentioned in the previous line. The expression is taken from Ariadne's letter to Theseus, in Ovid's Heroides, Ep. x. 59, where we find 'uacat insula cultu'; and, just below,—

'Omne latus terrae cingit mare; nauita nusquam,
Nulla per ambiguas puppis itura uias.'

Or, without referring to Ovid at all, the allusion might easily have been explained by observing Chaucer's Legend of Ariadne, where the island is described as solitary and desolate. It is said to have been the isle of Naxos.

l. 75. *Alceste.* The story of Alcestis—'that turned was into a dayesie'—is sketched by Chaucer in his Prologue to the Legend, l. 511, etc. No doubt he intended to include her amongst the Good Women, as the very queen of them all.

l. 78. *Canacee;* not the Canace of the Squieres Tale, whom Chaucer describes as so kind and good as well as beautiful, but Ovid's Canace. The story is told by Gower, Confess. Amantis, book iii. But it is quite a mistake to suppose that Chaucer intended to attach any blame to *Gower* in this passage; on the contrary, the Man of Lawes Tale, which immediately follows, is partly taken from Gower, whom he evidently respected. The blame is directed against *Ovid*, whom, as I have shewn, he had in his mind throughout this passage.

l. 89. *If that I may*, as far as lies in my power (to do as I please); a common expletive phrase, of no great force.

l. 90. *Of*, as to, with regard to. *Doon*, accomplish it.

l. 92. *Pierides;* Tyrwhitt rightly says—'He rather means, I think, the daughters of Pierus, that contended with the Muses, and were changed into pies; Ovid, Metam. bk. v.' Yet the expression is not wrong; it signifies—'I do not wish to be likened to those *would-be* Muses, the Pierides'; in other words, I do not set myself up as worthy to be considered a poet.

l. 93. *Metamorphoseos.* It was common to cite books thus by a title in the *genitive case*, since the word *Liber* was understood. There is, however, a slight error in the substitution of the singular for the plural; the true title being P. Ovidii Nasonis Metamorphoseon Libri Quindecim. See the use of *Eneydos* in the Nonne Prestes Tale, l. 538; and of *Judicum* in Monk. Ta. 3236.

l. 94. 'But, nevertheless, I care not a bean.' Cf. l. 4004 below.

l. 95. *With hawe bake*, with plain fare, as Dr. Morris explains it; it obviously means something of a humble character, unsuited for a refined taste. This was left unexplained by Tyrwhitt, but we may fairly translate it literally by 'with a baked haw,' i. e. something that could just be eaten by a very hungry person. The expression *I sette nat an hawe* (=I care not a haw) occurs in the Wyf of Bathes Prologue, l. 6241. *Haws* are mentioned as given to feed hogs in The Vision of Piers Plowman, B. x. 10; but in The Romance of William of Palerne, l. 1811, a lady tells actually her lover that they can live in the woods on *haws*, hips, acorns, and hasel-nuts. There is a somewhat similar passage in the Legend of Good Women, Prol. ll. 73-77. I see no difficulty in this explanation. That proposed by Mr. Bell—'hark back'—is out of the question; we cannot rime *bak* with *makë*.

l. 96. *I speke in prose*, I generally have to speak in prose in the law courts; so that if my tale is prosy as compared with Chaucer's, it is only what you would expect.

l. 98. *After*, afterwards, immediately hereafter. Cf. *other* for *otherwise* in Old English.—M.

PROLOGUE TO THE MAN OF LAWES TALE.

l. 99. *Pouerte* = *povértë*, with the accent on the second syllable, as it rimes with *herte*; in the Wyf of Bathes Tale, it rimes with *sherte*. Poverty is here personified, and addressed by the Man of Lawe. The whole passage is illustrated by a similar long passage near the end of the Wyf of Bathes Tale, in which the opposite side of the question is considered, and the poet shews what can be said in Poverty's praise.

l. 101. *Thee* is a dative, like *me* in l. 91.—M. See Gen. ii. 25 (A.S. version), where *him þæs ne sceamode* = they were not ashamed of it; lit. it shamed them not of it.

l. 102. *Artow*, art thou; the words being run together; so also *seistow* = sayest thou, in l. 110.

l. 104. *Maugre thyn heed*, in spite of all you can do; lit. despite thy head; see Knyghtes Tale, ll. 311, 1760.

l. 105. *Or...or* = either...or; an early example of this construction.—M.

l. 108. *Neighebor* is a trisyllable; observe that *e* in the middle of a word is frequently sounded! *Wytest*, blamest.

l. 110. 'By my faith, sayest thou, he will have to account for it hereafter, when his body shall burn in the fire (lit. glowing coal), because he helps not the needy in their necessity.'

l. 114. 'It is better (for thee) to die than be in need.' Tyrwhitt says—'This saying of Solomon is quoted in the Romaunt of the Rose, l. 8573—Mieux vault mourir que pauvres estre.' But the quotation is not from Solomon, but from Jesus, son of Sirach; see Ecclus. xl. 28.

l. 115. *Thy selue neighebor*, thy very neighbour, even thy next neighbour. See note to l. 108.

l. 118. In Prov. xv. 15, the Vulgate version has—'Omnes dies *pauperis*, mali;' where the A. V. has 'the afflicted.'

l. 119. The reading *to* makes the line harsh, as the final *e* in *come* should be sounded. *In that prikke*, into that point, into that condition.

l. 120. Cf. Prov. xiv. 20—'the poor is hated even of his neighbour'; and Prov. xix. 7—'all the brethren of the poor do hate him; how much more do his friends go far from him!'

l. 123. *As in this cas*, as relates to this condition or lot in life. In Chaucer, *cas* often means *chance, hap*.

l. 124. *Ambes as*, double aces, two aces, in throwing dice. *Ambes* is Old French for *both*, from Lat. *ambo*. The line in the Monkes Tale—'Thy *sys* fortune hath turned into *as*' (B. 3851)—helps us out here, as it proves that the double ace was the lowest throw, and double sixes the highest, with two dice. So in Shakespeare, Mids. Nt. Dream, v. 1. 314, we find *less than an ace* explained as equivalent to *nothing*. In the next line, *sis cink* means *a six and a five*, not the highest throw of all, but the next best to it, and one that would be hard to surpass. This explains the phrase *renneth for your chaunce*, which means—runs (or goes) greatly in favour of your chance of winning; and ll. 124 and 125 taken together signify—Your bags are not filled a little at a time, by mere double aces, but as it were by a six-and-five throw, which goes a long way in favour of your chance of success. Mr. Bell mistakes this. Dr. Morris notes that the phrase 'aums ace' occurs in Hazlitt's O.E. Plays ii. 35, with the editorial remark—'not mentioned elsewhere'(!).

l. 126. *At cristemasse*, even at Christmas, when the severest weather comes. In olden times, severe cold must have tried the poor even more than it does now.

'Muche myrthe is in may · amonge wilde bestes,
And so forth whil somer lasteþ · heore solace dureþ;
And muche myrthe amonge riche men is · þat han meoble [*property*] ynow and heele [*health*].
Ac beggers aboute myd-somere · bredlees þei soupe,
And ȝut is wynter for hem wors · for wet-shood þei gangen,
A-furst and a-fyngred [*Athirst and ahungered*] · and foule rebuked
Of þese worlde-riche men · þat reuthe hit is to huyre [*hear of it*].'
Piers Plowman, C. xvii. 10; B. xiv. 158.

l. 127. *Seken*, search through; much like the word *compass* in the phrase 'ye compass sea and land' in Matth. xxiii. 15.

l. 128. *Thestaat*, for *the estaat*, i.e. the estate. This coalescence of the article and substantive is common in Chaucer, when the substantive begins with a vowel; cf. *thoccident*, l. 3864; *thorient*, l. 3871.

l. 129. *Fadres*, fathers, originators; by bringing tidings from afar.

l. 130. *Debat*, strife. Merchants, being great travellers, were expected to pick up good stories.

l. 131. *Desolat*, destitute. The O.E. word is *westi*; 'westi of alle gode þeawes,' destitute of all good virtues; O. Eng. Homilies (ed. Morris), i. p. 285.—M.

l. 132. *Nere*, for *ne were*, i.e. were it not. *Goon is many a yere*, many a year ago, long since.

MAN OF LAW'S END-LINK; OR SHIPMAN'S PROLOGUE.

l. 1165. The host refers to the Man of Lawes Tale, which had just been told, and uses the expression '*thrifty* tale' with reference to the same expression above, l. 46. Most MSS. separate this end-link widely from the Tale, but MS. Hl. and MS. Arch. Seld. B. 14 have it in the right place. *For the nones*, for the nonce, for the occasion; see Dr. Morris's note to Chaucer's Prologue, l. 379. It may be added that the O.E. *anes* (=once) is an adverb with a genitive case-ending; and, being an adverb, becomes indeclinable, and can accordingly be used as a *dative* case after the preposition *for*, which properly governs the dative.

l. 1166. The host here turns to the Parson (see Prol. l. 477), and adjures him to tell a tale, according to the agreement.

l. 1167. *Yore*, put for *of yore*, formerly, already.—M.

l. 1169. *Can moche good*, know (or are acquainted with) much good; i. e. with many good things. Cf. l. 47.

l. 1170. *Benedicite*, bless ye; i. e. bless ye the Lord; the first word of the Song of the Three Children, and a more suitable exclamation than most of those in common use at the time. In the Knightes Tale, l. 927, where Theseus is *pondering* over the strange event he had just witnessed, the word is pronounced *in full*, as five syllables. But in l. 1257 it is pronounced, as here, as a mere trisyllable. The syllables to be dropped are the second and third, so that we must say *ben'cite*. This is made tolerably certain by a passage in the Townley Mysteries, p. 85, where it is actually spelt *benste*, and reduced to two syllables only. Cf. note to l. 1974.

l. 1171. *Man;* dat. case after *eyleth*. Swearing is alluded to as a prevalent vice amongst Englishmen in Robert of Brunne, in the Persones Tale of Chaucer, and elsewhere.—M.

l. 1172. *O Iankyn*, &c.; 'O Johnny, you are there, are you?' That is, 'so it is you whom I hear, is it, Mr. Johnny?' A derisive interruption. It was common to call a priest *Sir John*, by way of mild derision; see Monkes Prol. (B. 3119) and Nonne Prestes Prol. (B. 4010). The host carries the derision a little further by using the diminutive form. See note to l. 4010.

l. 1173. *A loller*, a term of reproach, equivalent to a canting fellow. Tyrwhitt aptly cites a passage from a treatise of the period, referring to the Harleian Catalogue, no. 1666:—'Now in Engelond it is a comun protectioun ayens persecutioun, if a man is customable to swere nedeles and fals and unavised, by the bones, nailes, and sides, and other membres of Christ. And to absteyne fro othes nedeles and unleful, and repreve sinne by way of charite, is mater and cause now, why Prelates and sum Lordes sclaundren men, and clepen hem *Lollardes*, Eretikes,' &c.

The reader will not clearly understand this word till he distinguishes between the Latin *lollardus* and the English *loller*, two words of different origin which were *purposely* confounded in the time of Wyclif. The Latin *Lollardus* had been in use before Wyclif. Ducange quotes from Johannes Hocsemius, who says, under the date 1309—'Eodem anno quidam hypocritae gyrovagi, qui *Lollardi*, sive Deum laudantes, vocabantur, per Hannoniam et Brabantiam quasdam mulieres nobiles deceperunt.' He adds that Trithemius says in his Chronicle, under the year 1315—'ita appellatos a Gualtero *Lolhard*, Germano quodam.' Kilian, in his Dictionary of Old Dutch, says—'*Lollaerd*, mussitator, mussitabundus'; i. e. a mumbler of prayers. This gives two etymologies for *Lollardus*. Being thus already in use as a term of reproach, it was applied to the followers of Wyclif, as we learn from Thomas Walsingham, who says, under the year 1377—'*Lollardi*, incedentes nudis pedibus'; and again—'*Lollardi* sequaces Joannis Wiclif.' But the Old English *loller* (from the verb to *loll*) meant simply a lounger, an idle vagabond, as is abundantly clear from a notable passage in Piers the Plowman, C-text (ed. Skeat), x. 188–218; where William tells us plainly—

'Now kyndelichę, by crist · beþ suche callyd *lolleres*,
As by englisch of oure eldres · of olde menne techynge.
He that *lolleþ* is lame · oþer his leg out of ioynte,' &c.

This will explain how it was that when the Wyclifites were called *lollers*, they sometimes turned round, and said their opponents were the *true* lollers, the *true* idle fellows. A Wycliffite calls a friar 'a *loller*' in Political Poems, ed. Wright, i. 305.

Here were already two (if not three) words confused, but this was not all. By a bad pun, the Latin *lolium*, tares, was connected with *Lollard*, so that we find in Political Poems, i. 232, the following—

'Lollardi sunt zizania,
Spinae, uepres, ac *lollia*,
Quae uastant hortum uineae.'

This obviously led to allusions to the Parable of the Tares, and fully accounts for the punning allusion to *cockle*, i. e. tares, in l. 1183. Mr. Bell observes that *lolium* is used in the Vulgate Version, Matt. xiii. 25; but this is a mistake, as the word there used is *zizania*. Gower, Prol. to Conf. Amant., speaks of—

'This newe secte of *lollardie*,
And also many an heresie.'

Also in book v—

'Be war that thou be nought oppressed
With anticristes *lollardie*,' &c.

l. 1180. 'He shall not give us any commentary on a gospel.' To *glose* is to comment upon, with occasional free introduction of irrelevant matter; the *gospel* is the text, or portion of the Gospel commented upon.

l. 1181. 'We all agree in the one great fundamental article of faith;' by

which he insinuates—'and let that suffice; we want no theological subtilties discussed here.'

l. 1183. *Springen*, scatter, *sprink*-le. The pt. t. is *spreynde* or *spreynte*; the pp. *spreynd* occurs at p. 15, l. 1830.—M.

l. 1185. *Body*, i. e. self. Cf. *lyf*=a person, in P. Pl. B. iii. 292.—M.

l. 1186. See l. 3984 below, which suggests that there is a play upon words here. The Shipman is going to make the bells upon his horse ring loud enough to wake them all; or otherwise, he is going to ring so merry a peal, that he will rouse them as a church-bell rouses a sleeper. The reader can interpret it as he pleases.

l. 1189. I do not know that Tyrwhitt had any *authority* for reading *of phisike* here; but it recommends itself to one's common sense at once, as nothing can be made of the readings in the MSS.

NOTES TO THE PRIORESS'S PROLOGUE.

l. 1625. *Corpus dominus*; of course for *corpus domini*, the Lord's body. But it is unnecessary to correct the host's Latin.

l. 1626. 'Now long mayest thou sail along the coast!'

l. 1627. *Marineer*, Fr. *marinier*; we now use the ending *-er*; but modern words of French origin shew their lateness by the accent on the last syllable, as *engineer*.—M. The Fr. *pionnier* is *pioner* in Shakespeare, but is now *pioneer*.

l. 1628. 'God give this monk a thousand cart-loads of bad years!' He alludes to a deceitful monk described in the Shipman's Tale. A *last* is a very heavy load. In a statute of 31 Edw. I, a *weight* is declared to be 14 stone; 2 *weights* of wool are to make a *sack*; and 12 *sacks* a *last*. This makes a last of wool to be 336 stone, or 42 cwt. But the dictionaries shew that the weight was very variable, according to the substance weighed. The word means simply a heavy burden, from A. S. *hlæst*, a burden, connected with *hladan*, to load; so that *last* and *load* are very much the same. *Laste*, in the sense of heavy weight, occurs in Richard the Redeles, ed. Skeat, iv. 74. *Quad* is the Old English equivalent of the Dutch *kwaad*, bad. In O. E., *þe qued* means the evil one, the devil; P. Pl. B. xiv. 189. The omission of the word *of* before *quad* may be illustrated by the expression 'four score years,' i. e. *of* years.

l. 1630. 'The monk put an ape in the man's hood, and in his wife's too.

We should now say, he made him look like an ape. The contents of the *hood* would be, properly, the man's head and face; but neighbours seemed to see peeping from it an ape rather than a man. It is a way of saying that he made a fool of him. In the Milleres Tale (l. 3389, ed. Tyrwhitt), a girl is said to have made her lover *an ape*, i. e. a fool; an expression which recurs in the Chanones Yemannes Tale, l. 16781. Spenser probably borrowed the expression from this very passage; it occurs in his Faerie Queene, iii. 9. 31:

'Thus was *the ape*
By their faire handling, *put into Malbeccoes cape.*'

l. 1632. 'Never entertain monks any more.'

l. 1637. See the description of the Prioress in the Prologue.

NOTES TO THE PRIORESSES TALE.

l. 1643. Cf. Ps. viii. 1–2. The Vulgate version has—'Domine Dominus noster, quam admirabile est nomen tuum in uniuersa terra! Quoniam eleuata est magnificentia tua super caelos! Ex ore infantium et lactentium perfecisti laudem,' &c.

l. 1650. *Can or may*, know how to or have ability.

l. 1655. 'For she herself is honour, and, next after her Son, the root of bounty, and the help (or profit) of souls.'

l. 1658. Cf. Chaucer's A. B. C., or Hymn to the Virgin, where we find under the heading M—

'Moyses, that saw the bósh of flambis rede
Brenning, of which than never a sticke brend,
Was sign of thine unwemmed maidenhede;
Thou art the bosh, on which there can descend
The Holyghost, which that Moyses weend
Had been on fire.'

So also in st. 2 of an Alliterative Hymn in Warton, H. E. P. ed. Hazlitt, ii. 284.

l. 1659. 'That, through thy humility, didst draw down from the Deity the Spirit that alighted in thee.'

l. 1660. *Thalyghte = the alyghte*, the two words being run into one. Such agglutination is more common when the def. art. occurs, or with the word *to*; cf. *Texpounden* in l. 1716.

l. 1661. *Lyghte* may mean either (1) cheered, lightened; or (2) illuminated.

Tyrwhitt and Richardson both take the latter view; but the following passage, in which *hertes* occurs, makes the former the more probable:—

'But natheles, it was so fair a syghte
That it made alle her *hertes* for to *lyghte*.'

Sq. Ta.; F. 395.

l. 1668. *Goost biforn*, goest before, dost anticipate. *Of*, by. The eighth stanza of the Seconde Nonnes Tale closely resembles ll. 1664–70.

l. 1677. *Gydeth*, guide ye. The plural number is used, as a token of respect, in addressing superiors. By a careful analysis of the words *thou* and *ye* in the Romance of William of Palerne, I deduced the following results, which are generally true in Old English. '*Thou* is the language of a lord to a servant, of an equal to an equal, and expresses also companionship, love, permission, defiance, scorn, threatening: whilst *ye* is the language of a servant to a lord, and of compliment, and further expresses honour, submission, or entreaty. *Thou is* used with singular verbs, and the possessive pronoun *thine*; but *ye* requires plural verbs, and the possessive *your*.'—Pref. to Will. of Palerne, ed. Skeat, p. xlii. Cf. Abbott's Shakespearian Grammar, sect. 231.

For a general account of this Tale, see the Preface.

l. 1678. *Asie*, Asia; probably used, as Tyrwhitt suggests, in the sense of Asia Minor, as in the Acts of the Apostles.

l. 1679. *A Iewerye*, a Jewry, i. e. a Jews' quarter. In many towns there was formerly a Jews' quarter, distinguished by a special name. There is still an *Old Jewry* in London. In John vii. 1, the word is used as equivalent to *Judea*, as also in other passages in the Bible and in Shakesp. Rich. II, ii. 1. 55. Chaucer (House of Fame, iii. 338) says of Josephus—

'And he bar on his shulders hye
The fame up of *the Jewerye*.'

Thackeray uses the word with an odd effect in his Ballad of 'The White Squall.'

l. 1681. *Vilanye*. So the six MSS.; Hl. has *felonye*, wrongly. In the margin of the Ellesmere MS. is written 'turpe lucrum,' i. e. vile gain, which is evidently the sense intended by *lucre of vilanye*, which is put for *villanous lucre* or *filthy lucre*, by poetical freedom of diction. See Chaucer's use of *vilanye* in the Prologue, l. 70 and l. 726.

l. 1684. *Free*, unobstructed. People could ride and walk through, there being no barriers against horses, and no termination in a *cul de sac*.

l. 1687. *Children an heep*, a heap or great number of children. *Of* is omitted before *children* as it is before *quad yere* in l. 1628. For *heep*, see Prologue, l. 575.

l. 1689. *Maner doctrine*, kind of learning, i. e. reading and singing, as explained below. Here again *of* is omitted, as is usual in O. E. after the word *maner*; as—'In another *maner* name'; Rob. of Glouc. vol. i. p. 147; 'with somme *manere* crafte'; P. Plowm. B. v. 25; 'no *maner* wight'; Ch.

Prol. 71; &c. See Mätzner, Englische Grammatik, ii. 2. 313. *Men vsed*, people used; equivalent to *was used*. Note this use of *men* in the same sense as the French *on*, or German *man*. This is an excellent instance, as the poet does not refer to *men* at all, but to *children*.

l. 1693. *Clergeon*, not 'a young clerk' merely, as Tyrwhitt says, but a happily chosen word implying that he was a chorister as well. Ducange gives—'*Clergonus*, junior clericus, vel puer choralis; jeune clerc, petit clerc ou enfant de chœur;' see Migne's edition. And Cotgrave has—'*Clergeon*, a singing man, or Quirester in a Queer [choir].' It means therefore 'a chorister-boy.'

l. 1694. *That*, as for whom. A London street-boy would say—'*which* he was used to go to school.' *That* . . . *his*=*whose*.

l. 1695. *Wher as*, where that, where. So in Shakespeare, 2 Hen. VI, i. 2. 58; Spenser, F. Q. i. 4. 38. See Abbott's Shakesp. Grammar, sect. 135. *Thymage*, the image; alluding to an image of the Virgin placed by the wayside, as is so commonly seen on the continent.

1698. *Aue Marie;* so in Spenser, F.Q. i. 1. 35. The words were—'Aue Maria, gratia plena; Dominus tecum; benedicta tu in mulieribus, et benedictus fructus uentris tui. Amen.' See the English version in Specimens of Early English, ed. Morris and Skeat, p. 106. It was made up from Luke i. 28 and i. 42. At a later period the word *Jesus* was added after *tui*, as well as an additional clause—'Sancta Maria, Mater Dei, ora pro nobis peccatoribus, nunc et in hora mortis nostrae. Amen.'

l. 1702. 'For a good child will always learn quickly.' This was a proverbial expression, and may be found in the Proverbs of Hending, st. 9—

'Me may lere a sely fode [*one may teach a good child*]
That is euer toward gode
With a lutel lore;
Yef me nul [*if one will not*] him forther teche,
Thenne is [*his*] herte wol areche
Forte lerne more.
Sely chyld is sone ylered; Quoth Hendyng.'

l. 1704. *Stant*, stands, is. Tyrwhitt says—'we have an account of the very early piety of this Saint in his lesson; Breviarium Romanum, vi. Decemb.—Cuius uiri sanctitas quanta futura esset, iam ab incunabulis apparuit. Nam infans, cum reliquas dies lac nutricis frequens sugeret, quarta et sexta feria (i. e. *on Wednesdays and Fridays*) semel duntaxat, idque uesperi, sugebat.'

l. 1708. *Alma redemptoris mater*. There is more than one hymn with this beginning, but the one meant is clearly one of five stanzas printed in Hymni Latini Medii Ævi, ed. F. J. Mone, vol. ii. p. 200, from a St. Gallen MS. no. 452, p. 141, of the fourteenth century. The first and last stanzas were sung in the Marian Antiphon, from the Saturday evening before the 1st Sunday in Advent to Candlemas day. In l. 4 we have the *salutation*

which Chaucer mentions (l. 1723), and in the last stanza is the prayer (l. 1724). These two stanzas are as follows—

'Alma redemptoris mater,
quam de caelis misit pater
propter salutem gentium;
tibi dicunt omnes 'aue!'
quia mundum soluens a uae
mutasti uocem flentium. . . . .
Audi, mater pietatis,
nos gementes a peccatis
et a malis nos tuere;
ne damnemur cum impiis,
in aeternis suppliciis,
peccatorum miserere.'

l. 1710. *Ner and ner*, nearer and nearer. The phrase *come neor and neor* (=come nearer and nearer) occurs in King Alisaunder, in Weber's Metrical Romances, l. 599.

l. 1713. *Was to seye*, was to mean, meant. *To seye* is the gerundial or dative infinitive; see Morris, Hist. Outlines of English Accidence, sect. 290.

l. 1716. *Texpounden*, to expound. So also *tallege*=to allege, Kn. Ta. 2142; *tathenes*=to Athens, id. l. 165; *tespye*=to espy, Nonne Pr. Ta. l. 467. See note to l. 1733.

l. 1726. *Can but smal*, know but little. Cf. 'the compiler is *smal* learned'; Old Plays, ed. Hazlitt, i. 10.—M. Cf. *coude*=knew in l. 1735.

l. 1733. *To honoure;* this must be read *tonoure*, like *texpounden* in l. 1716.

l. 1739. *To scholeward;* cf. *From Bordeaux ward* in the Prologue, l. 397.—M.

l. 1749. The feeling against Jews seems to have been very bitter, and there are numerous illustrations of this. In Gower's Conf. Amant. bk. vii, a Jew is represented as saying—

'I am a Jewe, and by my lawe
I shal to no man be felawe
To kepe him trouth in word ne dede.'

In Piers the Plowman, B. xviii. 104, Faith reproves the Jews, and says to them—

'3e cherles, and 3owre children · chieue [*thrive*] shal 3e neure,
Ne haue lordship in londe · ne no londe tylye [*till*]
But al bareyne be · & vsurye vsen,
Which is lyf þat owre lorde · in alle lawes acurseth.'

See also P. Pl., C. v. 194. Usury was forbidden by the canon law, and those who practised it, chiefly Jews and Lombards, were held to be grievous sinners. Hence the character of Shylock, and of Marlowe's Jew of Malta.

l. 1751. *Honest*, honourable; as in the Bible, Rom. xii. 17, &c.

l. 1752. *Swich*, such. The sense here bears out the formation of the word from *so-like*.—M.

l. 1753. *Your*, of you. Shakespeare has 'in *your* despite,' Cymb. i. 6. 135; 'in *thy* despite,' 1 Hen. VI, iv. 7. 22. *Despite* is used, like the Early and Middle English *maugre*, with a genitive; as *maugre þin*, in spite of thee, in Havelok, ll. 1128, 1789.—M.

l. 1754. 'Which is against the respect due to your law.' Cf. 'spretaeque iniuria formae'; Æneid, i. 27.

l. 1761. I give an omitted stanza here, from Wordsworth's modernised version:—

'I say that him into a pit they threw,
A loathsome pit, whence noisome scents exhale;
O cursed folk! away, ye Herods new!
What may your ill intentions you avail?
Murder will out; certès, it will not fail;
Know, that the honour of high God may spread,
The blood cries out on your accursed deed.'

l. 1793. *Iesu*. This word is written 'Ihu' in E. Hn. Cm.; and 'ihc' in Cp. Pt. Ln.; in both cases there is a stroke through the *h*. This is frequently printed *Ihesu*, but the retention of *h* is unnecessary. It is not really an *h* at all, but the Gk. H, meaning *long e* (ē). So, also, in 'ihc,' the *c* is not the Latin *c*, but the Gk. C, meaning Σ or *s*; and *ihc* are the three first letters of the word IHCOYC = *ιησους* = iesus. *Iesu*, as well as *Iesus*, was used as a nominative, though really the genitive or vocative case. At a later period, *ihs* (still with a stroke through the *h*) was written for *ihc* as a contraction of *iesus*. By an odd error, a new meaning was invented for these letters, and common belief treated them as the initials of three Latin words, viz. Iesus Hominum Salvator. But as the stroke through the *h* or mark of contraction still remained unaccounted for, it was turned into a cross! Hence the common symbol I.H.S. with the small cross in the upper part of the middle letter. The wrong interpretation is still the favourite one, all errors being long-lived. Another common contraction is *Xpc.*, where *all* the letters are Greek. The *x* is *ch* (χ), the *p* is *r* (ρ), and *c* is *s*, so that *Xpc* = *chrs*, the contraction for *christus* or Christ. This is less common, and no false interpretation has been found for it.

l. 1794. *Inwith*, within. This form occurs in E. Hn. Pt. Ln.; the rest have *within*. Again, in the Merchant's Tale (E 1944), MSS. E. Hn. Cm. Hl. have the form *inwith*. It occurs in the Legend of St. Katharine, ed. Morton, l. 172; in Sir Perceval (Thornton Romances), l. 611; in Alliterative Poems, ed. Morris, A. 970; and in Palladius on Husbandry, ed. Lodge, iii. 404. Dr. Morris says it was (like *utwith* = without) originally peculiar to the Northern dialect.

l. 1805. *Coomen;* so in E. Hn.; *comen* in Pt. Cp. But it is the past tense = came. The spelling *comen* for the *past* tense plural is very common

in Early English, and we even find *com* in the singular. Thus, in l. 1807, the Petworth MS. has 'He come.' But *herieth* in l. 1808 is a *present* tense.

l. 1814. *Nexte*, nighest, as in Kn. Ta. 555. So also *hext* = highest, as in the Old Eng. proverb—'When bale is hext, then bote is next,' i.e. when woe is highest, help is nighest.'

l. 1817. *Newe Rachel*, second Rachel, as we should now say; referring to Matt. ii. 18.

l. 1819. *Dooth for to sterue*, causes to die. So also in l. 1823, *dide hem drawe* = caused them to be drawn.

l. 1822. Evidently a proverb; perhaps from the French *honi soit qui mal y pense*. In Old French we commonly find the spelling *honni*, from the verb *honnir*, to contemn, put to shame.

l. 1827. *The abbot;* pronounced *thabbòt*. *Couent*, convent; here used for the monks who composed the body over which the abbot presided. So in Shakespeare, Hen. VIII, iv. 2. 18—'where the reverend abbot, With all his *covent*, honourably received him.' The form *covent* is Old French, still preserved in *Covent Garden*.

l. 1835. *Halse;* two MSS. consulted by Tyrwhitt read *conjure*, a mere gloss, caught from the line above. Other examples of *halse* in the sense of *conjure* occur. 'Ich *halsi* þe o godes nome' = I conjure thee in God's name; St. Marherete, ed. Cockayne, p. 17. Again, in Joseph of Arimathie, ed. Skeat, l. 400—

'Vppon þe heiȝe trinite · I *halse* þe to telle'—

which closely resembles the present passage.

l. 1838. *To my seminge*, i.e. as it appears to me.

l. 1840. 'And, in the ordinary course of nature.'

l. 1843. *Wil*, wills, desires. So in Matt. ix. 13, I *will* have mercy = I require mercy; Gk. ἔλεον θέλω; Vulgate, misericordiam uolo. Cf. l. 45.

l. 1848. In the Ellesmere MS. (which has the metrical pauses marked) the pause in this line is marked after *lyf*. The word *sholde* is disyllabic here, having more than the usual emphasis; it has the sense of *ought*. Cf. E. 1146.

l. 1857. *Now* is used in the sense of *take notice that*, without any reference to *time*. There is no necessity to alter the reading to *than*, as proposed by Tyrwhitt. See Mätzner, Engl. Gram. ii. 2. 346, who refers to Luke ii. 41, John i. 44, and quotes an apt passage from Maundeville's Travels, p. 63—'*Now* aftre that men han visited tho holy places, *thanne* will they turnen toward Jerusalem.' In A.S. the word used in similar cases is *soþlice* = soothly, verily.

l. 1873. *Ther*, where. *Leue*, grant. No two words have been more confused by editors than *lene* and *leue*. Though sometimes written much alike in MSS., they are easily distinguished by a little care. The A.S. *lyfan* or *lefan*, spelt *lefe* in the Ormulum (vol. i. p. 308), answers to the Germ. *erlauben*, and means *grant* or *permit*, but it can only be used in certain cases. The verb *lene*, A.S. *lǽnan*, now spelt *lend*, often means to give or grant in

Early English, but again only in certain cases. I quote from my article on these words in Notes and Queries, 4 Ser. ii. 127—'It really makes all the difference whether we are speaking of to *grant* a thing to a person, or to *grant* that a thing may happen. "God *lene* thee grace" means "God *grant* thee grace," where to grant is to *impart;* but "God *leue* we may do right" means "God *grant* we may do right," where to *grant* is to permit. . . . . Briefly, *lene* requires *an accusative case* after it, *leue* is followed by *a dependent clause.*' *Lene* occurs in Chaucer, Prol. 611, Milleres Tale, 589, and elsewhere. Examples of *leue* in Chaucer are (1) in the present passage, misprinted *lene* by Tyrwhitt, Morris, Wright, and Bell, though five of our MSS, have *leue;* (2) in the Freres Tale, 346, printed *lene* by Tyrwhitt (l. 7226), *leene* by Morris, *leeve* by Wright and Bell; (3) (4) (5) in three passages in Troilus and Creseyde (ii. 1212, iii. 7, v. 1749), where Tyrwhitt prints *leve,* but unluckily recants his opinion in his Glossary, whilst Morris prints *lene.* For other examples see Stratmann, s.v. *lænen* and *leven.*

It may be remarked that *leve* in Old English has several other senses; such as (1) to believe; (2) to live; (3) to leave; (4) to remain; (5) leave, *sb.*; (6) dear, *adj.* I give an example in which the first, sixth, and third of these senses occur in one and the same line—

'What! leuestow, leue lemman, that i the [*thee*] leue wold?'
Will. of Palerne, 2358.

l. 1874. *Hugh of Lincoln.* The story of Hugh of Lincoln, a boy supposed to have been murdered at Lincoln by the Jews, is placed by Matthew Paris under the year 1255. Thynne, in his Animadversions upon Speight's editions of Chaucer (p. 45 of the reprint of the E. E. T. S.), addresses Speight as follows—'You saye, that in the 29 Henry iii. eightene Jewes were broughte from Lincolne, and hanged for crucyfyinge a childe of eight yeres olde. Whiche facte was in the 39 Hen. iii., so that you mighte verye well haue sayed, that the same childe of eighte yeres olde was the same hughe of Lincolne; of whiche name there were twoe, viz. thys younger Seinte Hughe, and Seinte Hughe bishoppe of Lincolne, which dyed in the yere 1200, long before this little seinte hughe. And to prove that this childe of eighte yeres olde and that yonge hughe of Lincolne were but one; I will sett downe two auctoryties out of Mathewe Paris and Walsinghame, whereof the fyrste wryteth, that in the yere of Christe 1255, being the 39 of Henry the 3, a childe called Hughe was sleyne by the Jewes at Lyncolne, whose lamentable historye he delyvereth at large; and further, in the yere 1256, being 40 Hen. 3, he sayeth, Dimissi sunt quieti 24 Judei à Turri London., qui ibidem infames tenebantur compediti pro crucifixione sancti Hugonis Lincolniae: All which Thomas Walsingham, in Hypodigma Neustriae, confirmeth; sayinge, Ao. 1255. Puer quidam Christianus, nomine Hugo, à Judeis captus, in opprobrium Christiani nominis crudeliter est crucifixus.' There are several ballads in French and English, on the subject of Hugh of Lincoln, which were collected by M. F. Michel, and published at Paris in 1834, with the title—

'Hugues de Lincoln, Recueil de Ballades Anglo-Normandes et Ecossoises relatives au Meurtre de cet Enfant.' The day of St. Hugh, bishop of Lincoln, is Aug. 27; that of St. Hugh, boy and martyr, is June 29. See also Brand's Pop. Antiq. ed. Ellis, i. 431.

l. 1875. *With*, by. See numerous examples in Mätzner, Engl. Gram. ii. 1. 419, amongst which we may especially notice—'Stolne is he *with* Iues'; Towneley Mysteries, p. 290.

NOTES TO THE PRIORESS'S END-LINK.

l. 1881. *Miracle*, pronounced *mírac'*. Tyrwhitt omits *al*, and turns the word into *mirácle*, unnecessarily.

l. 1883. *Hoste* is so often an evident disyllable (see l. 1897), that there is no need to insert *to* after it, as in Tyrwhitt.

l. 1885. *What man artow*, what sort of a man art thou?

l. 1886. *Woldest fynde*, wouldst like to find. We learn from this passage, says Tyrwhitt, that Chaucer 'was used to look much upon the ground; that he was of a corpulent habit; and reserved in his behaviour.'

l. 1889. *War you*, mind yourselves, i. e. make way.

l. 1890. *As wel as I;* said ironically. Chaucer is as corpulent as the host himself.

l. 1891. *Were*, would be. *Tenbrace*, to embrace. In the Romaunt of the Rose, true lovers are said to be always lean; but deceivers are often fat enough—

> 'For men that shape hem other way
> Falsely hir ladies to betray,
> It is no wonder though they be fatte'; l. 2690.

l. 1883. *Eluish*, elf-like, akin to the fairies; probably alluding to his absent looks and reserved manner.

l. 1900. *Ye*, yea. The difference in Old English between *ye* and *yis* (yes) is commonly well marked. *Ye* is the weaker form, and merely assents to what the last speaker says; but *yis* is an affirmative of great force, often followed by an oath, or else it answers a question containing a *negative* particle, as in the House of Fame, ii. 356. Cf. l. 4006 below.

NOTES TO THE RIME OF SIR THOPAS.

Rime. This word is now almost universally misspelt *rhyme*, owing to confusion with the Greek *rhythm;* but this misspelling is *never* found in old MSS. or in early printed books, nor has any example yet been found earlier

than the reign of Elizabeth. The old spelling *rime* is confirmed by the A.S. *rim*, Icel. *rim*, Dan. *rim*, Swed. *rim*, Germ. *reim*, Dutch *rijm*, Old Fr. *rime*, &c. Confusion with *rime*, hoarfrost, is impossible, as the context always decides which is meant; but it is worth notice that it is the latter word which has the better title to an *h*, as the A.S. word for hoarfrost is *hrim*. Tyrwhitt, in his edition of Chaucer, attempted two reforms in spelling, viz. *rime* for *rhyme*, and *coud* for *could*. Both are most rational, but probably unattainable.

Thopas. In the Supplement to Ducange we find—'*Thopasius*, pro Topazius, Acta S. Wencesl. tom. 7. Sept. p. 806, col. 1.' The Lat. *topazius* is our *topaz*. The whole poem is a burlesque (see the Preface), and *Sir Topaz* is an excellent title for such a gem of a knight. The name *Topyas* occurs in Richard Coer de Lion, ed. Weber, ii. 11, as that of a sister of King Richard I; but no such name is known to history.

The metre is that commonly used before and in Chaucer's time by long-winded ballad-makers. Examples of it occur in the Romances of Sir Percevall, Sir Isumbras, Sir Eglamour, and Sir Degrevant (in the Thornton Romances, ed. Halliwell), and in several romances in the Percy Folio MS. (ed. Hales and Furnivall), such as Libius Disconius, Sir Triamour, Sir Eglamour, Guy and Colbrande, The Grene Knight, &c.; see also Amis and Amiloun, and Sir Amadas in Weber's Metrical Romances; and Lybeaus Disconus, The King of Tars, Le Bone Florence, Emare, The Erle of Tolous, and Horn Childe in Ritson's collection. To point out Chaucer's sly imitations of phrases, &c. would be a long task; the reader would gain the best idea of his manner by reading any one of these old ballads. To give a few illustrations is all that can be attempted here. It is remarkable that we find in Weber a ballad called 'The Hunting of the Hare,' which is a pure burlesque, like Chaucer's, but a little broader in tone and more obviously comic.

l. 1902. *Listeth, lordes*, hearken, sirs. This is the usual style of beginning. For example, Sir Bevis begins—

'*Lordynges, lystenyth*, grete and smale';

and Sir Degaré begins—

'*Lystenyth, lordynges*, gente and fre,
Ȳ wylle yow telle of syr Degaré.'

Warton well remarks—'This address to the lordings, requesting their silence and attention, is a manifest indication that these ancient pieces were originally sung to the harp, or recited before grand assemblies, upon solemn occasions'; Obs. on F. Queene, p. 248.

l. 1904. *Solas*, mirth. See Prol. l. 798. 'This word is often used in describing the festivities of elder days. "She and her ladyes called for their minstrells, and *solaced* themselves with the disports of dauncing"; Leland, Collectanea, v. 352. So in the Romance of Ywaine and Gawin—

"Full grete and gay was the assemble
Of lordes and ladies of that cuntre,

And als of knyghtes war and wyse,
And damisels of mykel pryse;
Ilkane with other made grete gamen
And grete *solace*, &c."' (l. 19, ed. Ritson.)
Todd's Illust. of Chaucer, p. 378.

l. 1905. *Gent*, gentle, gallant. Often applied to ladies, in the sense of pretty. The first stanzas in Sir Isumbras and Sir Eglamour are much in the same strain as this stanza.

l. 1910. *Popering*. 'Poppering, or Poppeling, was the name of a parish in the Marches of Calais. Our famous antiquary Leland was once rector of it. See Tanner, Bib. Brit. in v. *Leland*.'—Tyrwhitt. Here *Calais* means the district, not the town. *Poperinge* has a population of about 10,500, and is situate about 26 miles S. by W. from Ostend, in the province of Belgium called West Flanders, very near the French 'marches,' or border. *Place*, the mansion or chief house in the town. Dr. Pegge, in his Kentish Glossary, has—'*Place*, that is, the manor-house. Hearne, in his pref. to Antiq. of Glastonbury, p. xv, speaks of *a manour-place*.' He refers also to Strype's Annals, cap. xv.

l. 1915. *Payndemayn*. 'The very finest and the *whitest* [kind of bread] that was known, was *simnel-bread*, which . . . was as commonly known under the name of *pain-demayn* (afterwards corrupted into *payman*); a word which has given considerable trouble to Tyrwhitt and other commentators on Chaucer, but which means no more than "bread of our Lord," from the figure of our Saviour, or the Virgin Mary, impressed upon each round flat loaf, as is still the usage in Belgium with respect to certain rich cakes much admired there;' Chambers, Book of Days, i. 119. The Liber Albus (ed. Riley, p. 305) speaks of '*demesne* bread, known as *demeine*,' which Mr. Riley annotates by—'*Panis Dominicus*. Simnels made of the very finest flour were thus called, from an impression upon them of the effigy of our Saviour.' Tyrwhitt refers to the poem of the Freiris of Berwick, in the Maitland MS., in which occur the expressions *breid of mane* and *mane breid*. It occurs also in Sir Degrevant (Thornton Romances, p. 235)—

'*Paynemayn* prevayly
Sche brou3th fram the pantry,' &c.

l. 1917. *Rode*, complexion. *Scarlet in grayn*, i. e. scarlet dyed in grain, or of a fast colour. Properly, to dye *in* grain meant to dye *with* grain, i. e. with cochineal. In fact, Chaucer uses the phrase '*with grayn*' in the epilogue to the Nonne Prestes Tale. See the long note in Marsh's Lectures on the English Language, ed. Smith, pp. 54–62, and the additional note on p. 64.

l. 1920. *Saffroun*; i. e. of a yellow colour. Cf. Bottom's description of beards—'I will discharge it in either your straw-colour beard, your orange-tawney beard, your purple-in-grain beard, or your French-crown-colour beard, *your perfect yellow*'; Mids. Nt. Dr. i. 2. In Lybeaus Disconus (ed. Ritson, Met. Rom. ii. 6) a dwarf's beard is described as 'yelow as ony wax.'

l. 1924. *Ciclatoun*, a costly material. From the O. Fr. *ciclaton*, the name of a costly cloth, called in Latin *cyclas*, which Ducange explains by 'vestis species, et panni genus.' The word *cyclas* occurs in Juvenal (Sat. vi. 258), and is explained to mean a robe worn most often by women, and adorned with a border of gold or purple. The Greek form *κυκλάς* is in Propertius, 4. 7, 36. The etymology is given from the Greek *κύκλος*, a circle, and the robe is said to have been circular; but it appears to me that the robe is more likely to have been named from the material. Possibly the word is of Eastern origin, as suggested in the following note by Col. Yule in his edition of Marco Polo, i. 249—

'The term *suklát* is applied in the Punjab trade-returns to *broad-cloth*. Does not this point to the real nature of the *siclatoun* of the Middle Ages? It is, indeed, often spoken of as used for banners, which implies that it was not a heavy woollen. But it was also a material for ladies' robes, for quilts, leggings, housings, pavilions. Michel does not decide what it was, only that it was generally *red* and wrought with gold. Dozy renders it "silk stuff brocaded with gold," but this seems conjectural. Dr. Rock says it was a thin glossy silken stuff, often with a woof of gold thread, and seems to derive it from the Arabic sakl, "polishing" (a sword), which is improbable. Perhaps the name is connected with *Sikiliyat*, Sicily.' Compare the following examples, shewing its use for tents, banners, &c.

'Off silk, cendale, and *syclatoun*
Was the emperours pavyloun';

'Kyng Richard took the pavylouns
Off sendels and off *sykelatouns*';
Rich. Coer de Lion (Weber, ii. 90, and 201).

'There was mony gonfanoun
Of gold, sendel, and *siclatoun*';
Kyng Alisaunder (Weber, i. 85).

The matter has been much confused by a mistaken notion of Spenser's. Not observing that Sire Thopas is here described in his robes of *peace*, not in those of *war* (as in a later stanza), he followed Speght's reading, viz. *chekelatoun*, and imagined it was the same as 'that kind of guilded leather with which they [the Irish] use to embroder theyr Irish jackes'; View of the State of Ireland, in Globe edition, p. 639, col. 2. And this notion he carried out still more boldly in the lines—

'But in a jacket, quilted richly rare
Upon *cheklaton*, he was straungely dight'; F. Q. vi. 7. 43.

l. 1925. *Jane*, a small coin. The word is said to be a corruption of *Genoa*. Stow, in his Survey of London, ed. 1599, p. 97, says that some foreigners lived in Minchin Lane, who had come from *Genoa*, and were commonly called galley-men, who landed wines, &c. from the galleys at a place called 'galley-key' in Thames Street. 'They had a certaine coyne of silver

amongst themselves, which were half-pence of Genoa, and were called *galley half-pence.* These half-pence were forbidden in the 13th year of Henry IV, and again by parliament in the 3rd of Henry V, by the name of *half-pence of Genoa* . . . Notwithstanding, in my youth, I have seen them passe currant,' &c. Chaucer uses the word again in the Clerkes Tale, and Spenser adopted it from Chaucer; F. Q. iii. 7. 58. Mr. Wright observes that 'the *siclaton* was a rich cloth or silk brought from the East, and is therefore appropriately mentioned as bought with Genoese coin.'

l. 1927. *For riuèr*, towards the river. This appears to be the best reading, and we must take *for* in close connection with *ride;* perhaps it is a mere imitation of the French *en riviere.* It alludes to the common practice of seeking the river-side, because the best sport, in hawking, was with herons and waterfowl. Tyrwhitt quotes from Froissart, v. 1. c. 140—'Le Comte de Flandres estoit tousjours *en riviere*—un jour advint qu'il alla voller *en la riviere*—et getta son fauconnier un faucon *apres le heron.*' And again, in c. 210, he says that Edward III 'alloit, chacun jour, ou *en chace* on *en riviere,*' &c. So we read of Sir Eglamour—

'Sir Eglamore tooke the way
to the riuèr ffull right'; Percy Folió MS. ii. 347.

Of Ipomydon's education we learn that his tutor taught him to sing, to read, to serve in hall, to carve the meat, and

'Bothe of howndis and haukis game
Aftir he taught hym, all and same,
In se, in feld, and eke *in ryuere,*
In wodde *to chase the wild dere,*
And in the feld to ryde a stede,
That all men had joy of his dede.'
Weber's Met. Romances, ii. 283.

See also the Squire of Low Degree, in Ritson, vol. iii. p. 177.

l. 1931. *Ram*, the usual prize at a wrestling match.

Stonde, i. e. be placed in the sight of the competitors; be seen. Cf. Prol. l. 548, and the Tale of Gamelyn. Tyrwhitt says—'Matthew Paris mentions a wrestling-match at Westminster, A.D. 1222, in which a ram was the prize, p. 265.' Cf. also—

'At wresteling, and at ston-castynge
He wan the prys without lesynge,' &c.;
Octouian Imperator, in Weber's Met. Rom. iii. 194.

l. 1938. Compare—'So hyt be-felle upon a day'; Erle of Tolous, Ritson's Met. Rom. iii. 134. Of course it is a common phrase in these romances.

l. 1941. *Worth*, lit. became; *worth vpon* = became upon, got upon. It is a common phrase; compare—

'Ipomydon sterte vp that tyde;
Anon he *worthyd vppon* his stede';
Weber, Met. Rom. ii. 334.

l. 1942. *Launcegay*, a sort of lance. Gower has the word, Conf. Amant. bk. viii. Cowel says its use was prohibited by the statute of 7 Rich. II, cap. 13. Camden mentions it in his Remaines, p. 209. Tyrwhitt quotes, from Rot. Parl. 29 Hen. VI, n. 8, the following—'And the said Evan then and there with a *launcegaye* smote the said William Tresham throughe the body a foote and more, wherof he died.' Sir Walter Raleigh (quoted by Richardson) says—'These carried a kind of *lance de gay*, sharp at both ends, which they held in the midst of the staff.' But this is certainly a corrupt form. It is no doubt a corruption of *lance-zagay*, from the Spanish *azagaya*, a word of Moorish origin. Cotgrave gives—'*Zagaye*, a fashion of slender, long, and long-headed pike, used by the Moorish horsemen.' It seems originally to have been rather a short weapon, a kind of half-pike or dart. The Spanish word is well discussed in Dozy, Glossaire des mots Espagnols et Portugais dérivés de l'Arabe, 2nd ed. p. 225. The Spanish *azagaya* is for *az-zagaya*, where *az* is for the definite article *al*, and *zagaya* is a Berber or Algerian word, not given in the Arabic dictionaries. It is found in Old Spanish of the fourteenth century. Dozy quotes from a writer who explains it as a Moorish half-pike, and also gives the following passage from Laugier de Tassy, Hist. du royaume d'*Alger*, p. 58—'Leurs armes sont *l'azagaye*, qui est une espéce de *lance courte*, qu'ils portent toujours à la main.' I suppose that the Caffre word *assagai*, in the sense of javelin, was simply borrowed from the Portuguese *azagaia*.

l. 1949. *A sory care*, a grievous misfortune. Chaucer does not say what this was, but a passage in Amis and Amiloun (ed. Weber, ii. 410) makes it probable that Sir Thopas nearly killed his horse, which would have been grievous indeed; see l. 1965 below. The passage I allude to is as follows—

> 'So long he priked, withouten abod,
> The stede that he on rode,
> In a fer cuntray,
> Was ouercomen and fel doun ded;
> Tho couthe he no better red [*counsel*];
> His song was "waileway!"'

Readers of Scott will remember Fitz-James's lament over his 'gallant grey.'

l. 1950. This can hardly be otherwise than a burlesque upon the Squire of Low Degree (ed. Ritson, iii. 146), where a long list of *trees* is followed up, as here, by a list of *singing-birds*. Compare also the Romaunt of the Rose, l. 1367—

> 'There was eke wexing many a spice,
> As *clowe-gilofre* and *licorice*,
> Gingere, and grein de Paris,
> Canell, and *setewale* of pris,' &c.

Line 21 of the Milleres Tale runs similarly—

> 'Of *licoris* or any *setewale*.'

Maundeville speaks of the *clowe-gilofre* and *notemuge* in his 26th chapter; see Specimens of E. Eng. ed. Morris and Skeat, p. 171. *Setewale* is the herb valerian; *clowe-gilofre*, a clove; *notemuge*, a nutmeg. 'Spiced ale' is amongst the presents sent by Absolon to Alisoun in the Milleres Tale.

l. 1955. *Leye in cofre*, to lay in a box.

l. 1956. Compare Amis and Amiloun, ed. Weber, ii. 391—

'She herd the foules grete and smale,
The swete note of the nightingale,
Ful mirily sing on tre.'

See also Romaunt of the Rose, ll. 613–728. But Chaucer's burlesque is far surpassed by a curious passage in the singular poem of The Land of Cockaygne (MS. Harl. 913), ll. 71–100—

'In þe praer [*meadow*] is a tre
Swiþe likful for to se.
þe rote is gingeuir and galingale,
þe siouns beþ al *sed[e]wale;*
Trie maces beþ þe flure;
þe rind, canel of swet odur;
þe frute, *gilofre* of gode smakke, &c:
Þer beþ briddes mani and fale,
Þ*rostil*, þruisse, and niȝtingale,
Chalandre and wod[e]wale,
And oþer briddes wiþout tale [*number*],
Þat stinteþ neuer by har miȝt
Miri to sing[e] dai and niȝt,' &c.

l. 1964. *As he were wood*, as if he were mad, 'like mad.' So in Amis and Amiloun (ed. Weber), ii. 419—

'He priked his stede *night and day*
As a gentil knight, stout and gay.'

Cf. note to l. 1949.

l. 1974. *Seinte*, being in the vocative case, is probably a disyllable here—'O seintè Márie, *ben'cite*.' Cf. note to l. 1170 above.

l. 1977. *Me dremed*, I dreamt. Both *dremen* (to dream) and *meten* (also to dream) are sometimes used with an objective case or reflexively in Old English. In the Nonne Prestes Tale we have *me mette* (l. 74) and *this man mette* (l. 182).

l. 1978. *An elf-queen.* Mr. Price says—'There can be little doubt that at one period the popular creed made the same distinctions between the Queen of Faerie and the Elf-queen that were observed in Grecian mythology between their undoubted parallels, Artemis and Persephone.' Chaucer makes Proserpine the 'queen of faerie' in his Marchauntes Tale; but at the beginning of the Wyf of Bathes Tale, he describes the *elf-queen* as the queen of the *fairies*, and makes *elf* and *fairy* synonymous. Perhaps this *elf-queen* in Sire Thopas (called the *queen of fairye* in l. 2004) may have given Spenser

the hint for *his* Faerie Queene. But the subject is a vast one. See Price's Preface, in Warton's Hist. Eng. Poetry, ed. Hazlitt, pp. 30–36; Halliwell's Illustrations of Fairy Mythology; Keightley's Fairy Mythology; Warton's Observations on the Faerie Queene, sect. ii.

l. 1983. *In toune*, in the town, in the district. But it must not be supposed that much *sense* is intended by this inserted line. It is a mere tag, in imitation of some of the romances. Either Chaucer has neglected to conform to the new kind of stanza which he now introduces (which is most likely), or else three lines have been lost before this one. The next three stanzas are uniform, viz. of *ten* lines each, of which only the seventh is very short. For good examples of these short lines, see Sir Gawayne and the Grene Knyȝt, ed. Morris.

l. 1993. *So wilde.* Instead of this short line, Tyrwhitt has—

'Wherin he soughte North and South,
And oft he spied with his mouth
In many a forest wilde.'

But none of our seven MSS. agree with this version. The notion of *spying* with one's *mouth* seems a little too far-fetched.

l. 1995. This line is in the Harl. MS. only, but something is so obviously required here, that we must insert it to make some sense. Even then it is an anti-climax to say that 'neither wife nor child durst oppose him.'

l. 1998. *Olifaunt*, i. e. Elephant; a proper name, as Tyrwhitt observes, for a giant. Maundeville has the form *olyfauntes* for *elephants*. By some confusion the Moeso-Goth. *ulbandus* and A.S. *olfend* are made to signify a *camel*. Spenser has put Chaucer's *Olifaunt* into his Faerie Queene, bk. iii. c. 7. st. 48, and makes him the brother of the giantess Argantè, and son of Typhoeus and Earth. The following description of a giant is from Libius Disconius (Percy Folio MS. vol. ii. p. 465)—

'He beareth haires on his brow
Like the bristles of a sow,
His head is great and stout;
Eche arme is the lenght of an ell,
His fists beene great and fell,
Dints for to driue about.'

Sir Libius says—

'If God will me grace send,
Or this day come to an end
I hope him for to spill,' &c.

Another giant, 20 feet long, and 2 ells broad, with two boar's tusks, and also with brows like bristles of a swine, appears in Octouian Imperator, ed. Weber, iii. 196. See also the alliterative Morte Arthure, ed. Brock, p. 33.

l. 2000. *Child*; see note to l. 2020. *Termagaunt*; one of the idols whom the Saracens (in the mediaeval romances) are supposed to worship. See The King of Tars, ed. Ritson (Met. Rom.), ii. 174–182, where the

Sultan's gods are said to be Jubiter, Jovin (both forms of Jupiter), Astrot (Astarte), Mahoun (Mahomet), Appolin (Apollo), Plotoun (Pluto), and *Tirmagaunt*. Lybeaus Disconus (Ritson, Met. Rom. ii. 55) fought with a giant 'that levede yn Termagaunt.' The Old French form is *Tervagant*, Ital. *Tervagante* or *Trivigante*, as in Ariosto. Wheeler, in his Noted Names of Fiction, gives the following account—'Ugo Foscolo says: "*Trivigante* whom the predecessors of Ariosto always couple with Apollino, is really Diana *Trivia*, the sister of the classical Apollo." . . . According to Panizzi, *Trivagante* or *Tervagante* is the Moon, or Diana, or Hecate, *wandering under three names*. *Termagant* was an imaginary being, supposed by the crusaders, who confounded Mahometans with pagans, to be a Mahometan deity. This imaginary personage was introduced into early English plays and moralities, and was represented as of a most violent character, so that a ranting actor might always appear to advantage in it. See Hamlet, iii. 2. 15.' Fairfax, in his translation of Tasso (c. i. st. 84) speaks of Termagaunt and Mahound, but Tasso mentions 'Macometto' only. See also Spenser, F. Q. vi. 7. 47. Hence comes our *termagant* in the sense of a noisy boisterous woman. Shakespeare has—'that hot *termagant* Scot'; 1 Hen. iv. v. 2. 114.

l. 2002. *Sle*, will slay. In Anglo-Saxon, there being no distinct future tense, it is expressed by the present. Cf. *go* for *will go* in 'we also *go* with thee'; John xxi. 3.

l. 2007. *Al so mote I thee*, so may I thrive; or, as I hope to thrive; a common expression. Cf. 'So mote y thee'; Sir Eglamour, ed. Halliwell, l. 430; Occleve, De Regimine Principum, st. 620. Chaucer also uses 'so the ik,' i. e. so thrive I, in the Reves Prologue and elsewhere.

l. 2012. *Abyen it ful soure*, very bitterly shalt thou pay for it. There is a confusion between A.S. *súr*, sour, and A.S. *sár*, sore, in this and similar phrases; both were used once, but now we should use *sorely*, not *sourly*. In Layamon, l. 8158, we find 'þou salt it sore abugge,' thou shalt sorely pay for it; on the other hand, we find in P. Plowm. B. 2. 140—

'It shal bisitte 3owre soules ful *soure* atte laste.'

So also in the C-text, though the A-text has *sore*. Note that in another passage, P. Plowm. B. xviii. 401, the phrase is—'Thow shalt abye it *bittre*.' For *abyen*, see the Glossary.

l. 2015. *Fully pryme*. See note to Nonne Prestes Tale, l. 35. *Prime* commonly means the period from 6 to 9 a.m. *Fully prime* refers to the end of that period, or 9 a.m.; and even *prime* alone may be used with the same explicit meaning, as in the Nonne Pres. Ta. l. 376.

l. 2019. *Staf-slinge*. Tyrwhitt observes that Lydgate describes David as armed only 'with a *staffe-slynge*, voyde of plate and mayle.' It certainly means a kind of sling in which additional power was gained by fastening the lithe part of it on to the end of a stiff stick. In Col. Yule's edition of Marco Polo, ii. 122, is a detailed description of the artillery engines of the middle ages. They can all be reduced to two classes; those which, like the tre-

buchet and mangonel, are enlarged staff-slings, and those which, like the arblast and springold, are great cross-bows. Conversely, we may describe a staff-sling as a hand-trebuchet.

l. 2020. *Child Thopas. Child* is an appellation given to both knights and squires, in the early romances, at an age when they had long passed the period which we now call childhood. A good example is to be found in the Erle of Tolous, ed. Ritson, iii. 123—

'He was a feyre chylde, and a bolde,
Twenty wyntur he was oolde,
In londe was none so free.'

Compare Romance of 'Horn Childe and Maiden Rimnild,' pr. in Ritson, iii. 282; the ballad of Childe Waters, &c. Byron, in his preface to Childe Harold, says—'It is almost superfluous to mention that the appellation "Childe," as "Childe Waters," "Childe Childers," &c., is used as more consonant with the old structure of versification which I have adopted.' He adopts, however, the late and artificial metre of Spenser.

l. 2023. A palpable imitation. The first three lines of Sir Bevis of Hampton (MS. Camb. Univ. Lib. Ff. ii. 38, leaf 94, back) are—

'Lordynges, lystenyth, grete and smale,
Meryar 'then the nyghtyngale
I wylle yow synge.'

In a long passage in Todd's Illustrations to Chaucer, pp. 284–292, it is contended that *mery* signifies sweet, pleasant, agreeable, without relation to mirth. Chaucer describes the Frere as wanton and *merry*, Prol. 208; he speaks of the *merry* day, Kn. Ta. 641; a *merry* city, N. P. Ta. 251; of Arcite being told by Mercury to be *merry*, i. e. of good cheer, Kn. Ta. 528; in the Manciple's Tale, the crow sings *merrily*, and makes a *sweet* noise; Chanticleer's voice was *merrier* than the *merry* organ, N. P. T. 31; the 'erbe yve' is said to be *merry*, i. e. pleasant, agreeable, id. 146; the Pardoner (Prol. 714) sings *merrily* and loud. We must remember, however, that the Host, being 'a *mery* man,' began to speak of '*myrthe*'; Prol. 757, 759. A very early example of the use of the word occurs in the song attributed to Canute—'*Merie* sungen the Muneches binnen Ely,' &c. See the phrase '*mery* men' in l. 2029.

l. 2028. The phrase *to come to toune* seems to mean no more than simply *to return*. Cf. Specimens of E. Eng. ed. Morris and Skeat, p. 48—

'Lenten ys *come* wiþ loue *to toune*'—

which merely means that spring, with its thoughts of love, has *returned*. See the note on that line.

l. 2034. *For paramour*, for love; but the *par*, or else the *for*, is redundant. *Iolite*, amusement; used ironically in the Kn. Ta. 949. Sir Thopas is going to fight the giant for the love and amusement of one who shone full bright; i. e. a fair lady, of course. But Sir Thopas, in dropping this mysterious hint to his merry men, refrains from saying much about it, as he had not yet seen the Fairy Queen, and had only the giant's word for her place of abode.

The use of the past tense *shone* is artful; it implies that he wished them to think that he *had* seen his lady-love; or else that her beauty was to be taken for granted. Observe, too, that it is *Sir Thopas*, not *Chaucer*, who assigns to the giant his *three* heads.

l. 2035. *Do come*, cause to come; go and call hither. Cf. House of Fame, bk. iii—

'Of alle manner of *minstrales*,
And *jestours*, *that tellen tales*
Both of weeping and of *game*.'

Tyrwhitt's note on *gestours* is—'The proper business of a *gestour* was to *recite tales*, or *gestes*; which was only *one* of the branches of the Minstrel's profession. *Minstrels* and *gestours* are mentioned together in the following lines from William of Nassyngton's Translation of a religious treatise by John of Waldby; MS. Reg. 17 C. viii. p. 2—

I warne you furst at the beginninge,
That I will make no vain carpinge
Of dedes of armys ne of amours,
As dus *mynstrelles* and *jestours*,
That makys carpinge in many a place
Of *Octoviane* and *Isembrase*,
And of many other *jestes*,
And namely, whan they come to festes;
Ne of the life of *Bevys of Hampton*,
That was a knight of gret renoun,
Ne of *Sir Gye of Warwyke*,
All if it might sum men lyke, &c.

I cite these lines to shew the species of tales related by the ancient Gestours, and how much they differed from what we now call *jests*.'

The *Gesta* were stories, as in the famous collection called the *Gesta Romanorum*. See also Piers the Plowman (Clar. Press Series), note to l. 34 of the Prologue.

l. 2038. *Roiales*, royal; some MSS. spell the word *reales*, but the meaning is the same. In the romance of Ywain and Gawain (Ritson, vol. i) a maiden is described as reading 'a *real* romance.' Tyrwhitt thinks that the term originated with an Italian collection of romances relating to Charlemagne, which began with the words—'Qui se comenza la hystoria el *Real di Franza*,' &c.; edit. Mutinae, 1491, folio. It was reprinted in 1537, with a title beginning—'*I reali di Franza*,' &c. He refers to Quadrio, t. vi. p. 530. The word *roial* (in some MSS. *real*) occurs again in l. 2043.

l. 2047. *Dide*, did on, put on. The arming of Lybeaus Disconus is thus described in Ritson's Met. Rom. ii. 10—

'They caste on hym a scherte of selk,
A gypell as whyte as melk,
In that semely sale;

And syght [*for-*sith] an hawberk bryght,
That rychely was adyght
Wyth mayles thykke and smale.'

l. 2050. *Aketoun*, a short sleeveless tunic.

'And Florentyn, with hys ax so broun,
All thorgh he smoot
Arm and mayle, and *akketoun*,
Thorghout hyt bot [*bit*]';
Octouian, ed. Weber, iii. 205.

'For plate, ne for *acketton*,
For hauberk, ne for campeson';
Richard Coer de Lion, ed. Weber, ii. 18.

The Glossary to the Percy Folio MS., ed. Hales and Furnivall, has—'*Acton*, a wadded or quilted tunic worn under the hauberk.—*Planché*, i. 108.' Thynne, in his Animadversions (Early Eng. Text Soc.), p. 24, says—'*Haketon* is a slevelesse jackett of plate for the warre, couered withe anye other stuffe; at this day also called *a jackett of plate*.'

l. 2051. *Habergeoun*, coat of mail. See Prol. 76, and the note.

l. 2052. *For percinge*, as a protection against the piercing. So in P. Plowm. B. 6. 62, Piers puts on his cuffs, 'for colde of his nailles,' i. e. as a protection against the cold.

l. 2053. The hauberk is here put on as an upper coat of mail, of finer workmanship and doubtless more flexible.

'The *hauberk* was al reed of rust,
His platys thykke and swythe just';
Octouian, ed. Weber, iii. 200.

'He was armed wonder weel,
And al with plates off good steel,
And ther aboven, an hawberk';
Richard Coer de Lion, ed. Weber, ii. 222.

l. 2054. *Jewes werk*, Jew's work. Tyrwhitt imagined that *Jew* here means a magician, but there is not the least foundation for the idea. Mr. Bell is equally at fault in connecting *Jew* with *jewel*, since the latter word is etymologically connected with *joy*. The phrase still remains unexplained. I suspect it means no more than wrought with rich or expensive work, such as Jews could best find the money for. It is notorious that they were the chief capitalists, and they must often have had to find money for paying armourers.

l. 2055. *Plate*. Probably the hawberk had a breastplate on the front of it. But on the subject of armour, I must refer the reader to Godwin's English Archæologist's Handbook, pp. 252–263; Planché's History of British Costume, and Sir S. R. Meyrick's Observations on Body-armour, in the Archæologia, vol. xix. pp. 120–145.

l. 2056. The *cote-armour* was not for defence, but a mere surcoat on

which the knight's armorial bearings were usually depicted, in order to identify him in the combat or 'debate.' Hence the modern *coat-of-arms*.

l. 2059. *Reed*, red. In the Romances, *gold* is always called *red*, and silver *white*. Hence it was not unusual to liken gold to blood, and this explains why Shakespeare speaks of armour being *gilt* with blood (King John ii. 1. 316), and makes Lady Macbeth talk of *gilding* the groom's faces with blood (Macbeth ii. 2. 56). See also Coriol. v. 1. 63, 64; and the expression 'blood betokneth gold'; Cant. Tales, l. 6163.

l. 2061. 'A carbuncle (Fr. *escarboucle*) was a common [armorial] bearing. See Guillim's Heraldry, p. 109.'—Tyrwhitt.

l. 2062. Sir Thomas is made to swear by ale and bread, in ridiculous imitation of the vows made by the swan, the heron, the pheasant, or the peacock, on solemn occasions.

l. 2065. *Iambeux*, leggings, perhaps boots. Spenser borrows the word, but spells it *giambeux*, F. Q. ii. 6. 29.

Quyrboilly, i. e. *cuir bouilli*, leather soaked in hot water to soften it that it might take any required shape, after which it was dried and became exceedingly stiff and hard. In Matthew Paris (anno 1243) it is said of the Tartars—'De *coriis bullitis* sibi arma leuia quidem, sed tamen impenetrabilia coaptarunt.' In Marco Polo, ed. Yule, ii. 47, it is said of the men of Carajan, that they wear armour of boiled leather (French text, *armes cuiracés de cuir bouilli*). Froissart (v. iv. cap. 19) says the Saracens covered their targes with '*cuir bouilli* de Cappadoce, ou nul fer ne peut prendre n'attacher, si le cuir n'est trop échaufé.' When Bruce reviewed his troops on the morning of the battle of Bannockburn, he wore, according to Barbour, 'ane hat of *quyrbolle*' on his 'basnet,' and 'ane hye croune' above that.

l. 2068. *Rewel boon; Rewel* has never been quite explained, but it is easy to see that it is, in some one of its meanings, the French *rouelle*, Lat. *rotella*. Du Cange gives—'*Rotella*, (1) parva rota; (2) species clypei.' Roquefort gives—'*Rouele, roele, rouelle:* Fortune, roue de fortune. Sous Philippe-Auguste on nommoit ainsi une arme blanche fort large; depuis on lui a donné la forme d'un poignard ou d'une dague; partie arrondie d'une lance.' Also—'*Roelle*, sorte de bouclier.' Cotgrave has—'*Rouelle*, a little flat ringe, a wheele of plate or iron in horse's bitts; also, a round plate of armour for defence of the arme-hole when the arme is lifted up: and generally, any small hoope, circle, ring, or round thing, thats moveable in the place which it holds.' In modern English, the *rowel* of a spur is well understood; in the sense of a part of a bit, it occurs in Spenser, F. Q. i. 7. 37. In the Alliterative Morte Arthure, ed. Brock, l. 3262, *rowelle* means the *rim* of Fortune's wheel. In the Turnament of Tottenham, as printed in Percy's reliques, we read that Tyb had 'a garland on her hed ful of *rounde* bonys,' where another copy has (says Halliwell, s. v. *ruel*) the reading—'fulle of *ruelle* bones.' These *ruelle*-bones were probably merely round pieces of bone, pierced with a hole, and strung on a string. Halliwell adds—'In the

romaunce of Rembrun, p. 458, the coping of a wall is mentioned as made 'of fin *ruwal*, that schon swithe brighte.' And in MS. Camb. Univ. Lib. Ff. v. 48, fol. 116, is the passage—

'Hir sadille was of *reuylle bone*,
Semely was that sight to se,
Stifly sette with precious stone,
Compaste about with crapote [*toad-stone*?].'

I am of opinion that the solution of the phrase is, after all, very simple, and that *rewel boon* is no mysterious substance, but simply bone that has been *rounded* and made smooth. Perhaps, too, it was used only for a *part* of the saddle, possibly for the front part or peak.

l. 2071. *Cipress*, cypress-wood. In the Assembly of Foules, l. 179, we have—

'The sailing firre, the *cipres*, death to plaine'—

i. e. the cypress suitable for lamenting a death. Virgil calls the cypress 'atra,' Æn. iii. 64, and 'feralis,' vi. 216; and as it is so frequently a symbol of mourning, it may be said to *bode war*.

l. 2078. In Sir Degrevant (ed. Halliwell, p. 191) we have just this expression—

'Here endyth the furst fit.
Howe say ye? will ye any more of hit?'

l. 2085. *Loue-drury*, courtship. All the six MSS. have this reading. The Harl. MS. has 'Of ladys loue and druerie,' which Tyrwhitt adopts.

l. 2088. The romance or lay of Horn appears in two forms in English. In King Horn, ed. Lumby, Early Eng. Text Soc., 1866, printed also in Mätzner's Altenglische Sprachproben, i. 207, the form of the poem is in short rimed couplets. But Chaucer no doubt refers to the other form, with the title *Horn Childe* and Maiden Rimnild, *in the same metre as Sir Thopas*, printed in Ritson's Metrical Romances, iii. 282. The Norman-French text was printed by F. Michel for the Bannatyne Club, with the English versions, in a volume entitled—Horn et Riemenhild; Recueil de ce qui reste des poemes relatifs à leurs aventures, &c. Paris, 1845. See Mr. Lumby's preface and the remarks in Mätzner.

It is not quite clear why Chaucer should mention the romance of Sir Ypotis here, as it has little in common with the rest. There are four MS. copies of it in the British Museum, and three at Oxford. 'It professes to be a tale of holy writ, and the work of St. John the Evangelist. The scene is Rome. A child, named Ypotis, appears before the Emperor Adrian, saying that he is come to teach men God's law; whereupon the Emperor proceeds to interrogate him as to what is God's law, and then of many other matters, not in any captious spirit, but with the utmost reverence and faith. . . . . There is a little tract in prose on the same legend from the press of Wynkyn de Worde;' J. W. Hales, in Hazlitt's edition of Warton's Hist. of Eng. Poetry, ii. 183.

The romance of Sir Bevis of Hampton (i. e. Southampton) has been printed from the Auchinleck MS. for the Maitland Club in 1838, 4to. Another copy is in MS. Ff. 2. 38, in the Cambridge University Library. There is an allusion in it to the *Romans*, meaning the French original. It appears in prose also, in various forms. See Warton's Hist. of Eng. Poetry, ed. Hazlitt, ii. 142, where there is also an account of Sir Guy, in several forms; but a still fuller account of Sir Guy is given in the Percy Folio MS., ed. Hales and Furnivall, ii. 509. This Folio MS. itself contains three poems on the latter subject, viz. Guy and Amarant, Guy and Colbrande, and Guy and Phillis.

By *Lybeux* is meant Lybeaus Disconus, printed by Ritson in his Metrical Romances, vol. ii, from the Cotton MS. Caligula A. 2. A later copy, with the title *Libius Disconius*, is in the Percy Folio MS. ii. 404, where a good account of the romance may be found. The French original was discovered in 1855, in a MS. belonging to the Duc d'Aumale. Its title is *Li Biaus Desconneus*, which signifies The Fair Unknown.

Pleyndamour evidently means *plein d'amour*, full of love, and we may suspect that the original romance was in French; but there is now no trace of any romance of that name. Spenser probably borrowed hence his *Sir Blandamour*, F. Q. iv. 1. 32.

l. 2094. *Glood*, glided. So in all the MSS. except E., which has the poor reading *rood*, rode. For the expression in l. 2095, compare the following:—

'But whenne he was horsede on a stede,
He sprange als any sparke one [*read* of] glede';
Sir Isumbras, ed. Halliwell, p. 107.

'Lybeaus was redy boun,
And lepte out of the arsoun [*back of the saddle*]
As sperk thogh out of glede';
Lybeaus Disconus, in Ritson, ii. 27.

'Then sir Lybius with ffierce hart,
Out of his saddle swythe he start
As sparcle doth out of fyer';
Percy Folio MS., ii. 440.

l. 2092. After examining carefully the rimes in Chaucer's Canterbury Tales, Mr. Bradshaw finds that this is the *sole* instance in which a word which ought etymologically to end in *-yë* is rimed with a word ending in *y* without a following final *e*. A reason for the exception is easily found; for Chaucer has here adopted the swing of the ballad metre, and hence ventures to deprive *chiualryë* of its final *e*, and to call it *chiualry*' so that it may rime with *Gy*, after the manner of the ballad-writers.

l. 2106. The first few lines of the romance of Sir Perceval of Galles (ed. Halliwell, p. 1) will at once explain Chaucer's allusion. It begins—

'Lef, lythes to me
Two wordes or thre

Of one that was faire and fre
And felle in his fighte;
His right name was *Percyvelle*,
He was fostered in the felle,
He dranke water of the welle,
And 3itt was he wyghte!'

Both Sir Thopas and Sir Perceval were water-drinkers, but it did not impair their vigour.

In the same romance, p. 84, we find—

'Of mete ne drynke he ne roghte
So fulle he was of care!
Tille the nynte day byfelle
That he come to a welle,
Ther he was wonte for to duelle
And drynk take hym thare.'

These quotations set aside Mr. Bell's interpretation, and solve Tyrwhitt's difficulty. Tyrwhitt says that 'The Romance of Perceval le Galois, or de Galis, was composed in octosyllable French verse by Chrestien de Troyes, one of the oldest and best French romancers, before the year 1191; Fauchet, l. ii. c. x. It consisted of above 60,000 verses (Bibl. des Rom. t. ii. p. 250) so that it would be some trouble to find the fact which is, probably, here alluded to. The romance, under the same title, in French prose, printed at Paris, 1530, fol., can only be an abridgement, I suppose, of the original poem.'

l. 2107. *Worthy vnder wede*, well-looking in his armour. The phrase is very common. Tyrwhitt says it occurs repeatedly in the romance of Emare, and refers to folios 70, 71 b, 73 a, and 74 b of the MS.; but the reader may now find the romance in print; see Ritson's Metrical Romances, ii. pp. 214, 229, 235, 245. The phrase is used of ladies also, and must then mean of handsome appearance when well-dressed. See Amis and Amiloun, ed. Weber, ii. pp. 370, 375.

l. 2108. The story is here broken off by the host's interruption. MSS. Pt. and Hl. omit this line, and MSS. Cp. and Ln. omit ll. 2105–7 as well.

NOTES TO SIR THOPAS'S END-LINK.

l. 2111. *Of*, by. *Lewednesse*, ignorance; here, foolish talk.

l. 2112. *Also, &c.*; as verily as (I hope) God will render my soul happy. See Kn. Ta. ll. 1005, 1376.

l. 2113. *Drasty*, filthy. Tyrwhitt and Bell print *drafty*, explained by full of draff or refuse. But there is no such word; the adjective (were there one) would take the form *draffy*. See the Glossary.

l. 2123. *In geste*, in the form of a story such as are in the Gesta Romanorum. The host means a tale in prose; there is no contradiction, if lines 2124 and 2125 be kept together. 'Tell us,' he says, 'a tale like those in the Gesta, or at least something in prose that is either pleasant or profitable.'

l. 2131. 'Although it is sometimes told in different ways by different people.'

l. 2137. 'And all agree in their general meaning.' *Sentence*, sense; see ll. 2142, 2151.

l. 2148. Read it—*Tenforcë with*, &c.

NOTES TO THE MONK'S PROLOGUE.

l. 3079. The tale of *Melibee* is about a certain Melibeus and his wife Prudence, who had a daughter called Sophie. One day, while Melibeus is absent, four of his enemies break into his house, beat his wife, and wound his daughter. On returning, he takes counsel as to what must be done. He is for planning a method of revenge, but his wife advises him to forgive the injuries, and in the end her counsels prevail.

l. 3082. *Corpus Madrian*, body of Madrian; which has been interpreted in two ways. Urry guessed it to refer to St. Materne, bishop of Treves, variously commemorated on the 14th, 19th, or 25th of September, the days of his translations being July 18 and Oct. 23. Mr. Steevens suggested, in a note printed in Tyrwhitt's Glossary, that the 'precious body' was that of St. Mathurin, priest and confessor, commemorated on Nov. 1 or Nov. 9. The latter is more likely, since in his story in the Golden Legende, edit. 1527, leaf 151 back, the expressions 'the precious body' and 'the holy body' occur, and the story explains that his body would not stay in the earth till it was carried back to France, where he had given directions that it should be buried.

l. 3083. 'Rather than have a barrel of ale, would I that my dear good wife had heard this story.'

Lief is not a proper name, as has been suggested, I believe, by some one ignorant of early English idiom. Cf. 'Dear my lord,' Jul. Caesar, ii. 1. 255; and other instances in Abbott's Shakesp. Grammar, sect. 13.

l. 3101. 'Who is willing (*or* who suffers himself) to be overborne by everybody.'

l. 3108. *Neighëbor*, three syllables; *thannè*, two syllables.

l. 3114. *Monk*. See him described in the Prologue, l. 165.

l. 3116. *Rouechester*. The MSS. have *Rouchester*, but the line then halts. Tyrwhitt changed *stant* into *stondeth*, but all our seven MSS. have *stant*. The name of the town was certainly *Rovechester*, in four syllables. The spelling *Hrofeceastre* occurs in the A.S. Chronicle, anno 1114, and this

changes to *Roueceastre*, anno 1130. Note too that the Latin name was Rovecestria, Rhoffa, or Roffa. The presence of the *u*(=*v*) points clearly to an omission of the *e*; for otherwise the scribes should have written *Rochester* simply. Otherwise, we must put *Lo* into a foot by itself, and scan the line thus—Ló/Rouchés/ter stánt / heer fást/e bý.

According to the arrangement of the tales in Tyrwhitt's edition, the pilgrims reach Rochester *after* coming to Sittingbourne (mentioned in the Wife of Bath's Prologue), though the latter is some eleven miles nearer Canterbury. The present arrangement of the Groups remedies this. See note to B. 1165.

l. 3117. *Ryd forth*, ride forward, draw near us.

l. 3119. *Wher*, whether. *Dan*, for Dominus, a title of respect commonly used in addressing monks. But Chaucer even uses it of Arcite, in the Knightes Tale.

l. 3120. The monk's name was *Piers*. See l. 3982, and the note.

l. 3124. Cf. 'He was not pale as a for-pyned goost'; Prol. 205.

l. 3127. *As to my doom*, in my judgment.

l. 3130. Scan the line—Bút / a góu/ernoúr / wylý / and wýs /. The Petworth MS. inserts 'boþ' before 'wyly'; but this requires the very unlikely accentuation 'govérnour' and an emphasis on *a*.

l. 3132. Read—*A wél-faríng persónë*, after which comes the pause, as marked in E. and Hn.

l. 3157. *Souneth into*, tends to, is consistent with; see Prol. 307, and Sq. Ta. 517.

l. 3160. *Seint Edward*. There are two of the name, viz. Edward, king and martyr, commemorated on March 16, 18, or 19, and the second King Edward, best known as Edward the Confessor, commemorated on Jan. 5. In Piers the Plowman, B. xv. 217, we have—

> 'Edmonde and Edwarde · eyther were kynges,
> And seyntes ysette · tyl charite hem folwed.'

But Edward the Confessor is certainly meánt; and there is a remarkable story about him that he was 'warned of hys death certain dayes before hee dyed, by a ring that was brought to him by certain pilgrims coming from Hierusalem, which ring hee hadde secretly given to a poore man that askyd hys charitie in the name of God and sainte Johan the Evangelist.' See Mr. Wright's description of Ludlow Church, where are some remains of a stained glass window representing this story, in the eastern wall of the chapel of St. John. See also Chambers, Book of Days, i. 53, 54, where we read—'The sculptures upon the frieze of the present shrine [in Westminster Abbey] represent *fourteen scenes in the life* of Edward the Confessor. . . . He was canonized by Pope Alexander about a century after his death. . . . He was esteemed the *patron-saint of England* until superseded in the thirteenth century by St. George.' These fourteen scenes are fully described in Brayley's Hist. of Westminster Abbey, in an account which is chiefly taken from

a Life of St. Edward written by Ailred of Rievaulx in 1163. Three 'Lives of Edward the Confessor' were edited, for the Master of the Rolls, by Mr. Luard in 1858. See Morley's Eng. Writers, i. 434.

l. 3162. *Celle*, cell. The monk calls it *his* cell because he was 'the keper' of it; Prol. 172.

l. 3163. *Tragédie;* the final *ie* would be slurred over before *is*, so that *for* is required for the metre; besides which *for to seyn* is the common phrase. The definition of 'tragedy' here given is repeated from Chaucer's own translation of Boethius, which contains the remark—'*Glose.* Tragedie is to seyne, a dite [*ditty*] of a prosperite for a tyme, þat endiþ in wrechednesse'; ed. Morris, p. 35. This remark is Chaucer's *own*, as the word *Glose* marks his addition to, or *gloss* upon, his original. His remark refers to a passage in Boethius immediately preceding, viz. 'Quid *tragoediarum* clamor aliud deflet, nisi indiscreto ictu fortunam felicia regna uertentem'? De Consolatione Philosophiae, lib. ii. prosa 2. See also the last stanza of 'Cresus' in the Monkes Tale.

l. 3169. *Exametron*, hexameter. Chaucer is speaking of Latin, not of English verse; and refers to the common Latin hexameter used in heroic verse; he would especially be thinking of the Thebaid of Statius, the Metamorphoseon Liber of Ovid, the Aeneid of Virgil, and Lucan's Pharsalia. This we could easily have guessed, but Chaucer has himself told us what was in his thoughts. For at the conclusion of his Troilus and Creseide, which he calls a *tragedie*, he says—

'And kisse the steps whereas thou seest pace
Of *Vergil*, *Ovid*, Homer, *Lucan*, and *Stace*.'

Lucan is expressly cited in l. 3909.

l. 3170. *In prose.* For example, Boccaccio's De Casibus Virorum and De Claris Mulieribus contain 'tragedies' in Latin prose. Cf. ll. 3655, 3910.

l. 3171. *In metre.* For example, the tragedies of Seneca are in various metres, chiefly iambic. See also note to l. 3285.

l. 3177. *After hir ages*, according to their periods; in chronological order. The probable allusion is to Boccaccio's De Casibus Virorum, which begins with Adam and Nimrod, and keeps tolerably to the right order. For further remarks on this, see the Preface.

NOTES TO THE MONKES TALE.

l. 3181. *Tragédie;* accented on the second syllable, and riming with *remédie*; cf. l. 3163. Very near the end of Troilus and Creseide, we find Chaucer riming it with *comédie*. That poem he also calls a tragedy—

'Go, little book, go, my little *tragédie*,' &c.

l. 3183. *Fillen*, fell. *Nas no*, for *ne was no*, a double negative. Cf. Ch.

tr. of Boethius—'and eke of present tyme now is ful of ensaumples how þat kynges ben chaunged in-to wrechednesse out of hir welefulnesse'; ed. Morris, p. 75.

l. 3186. The Harl. MS. has—'Ther may no man the cours of hir whiel holde,' which Mr. Wright prefers. But the reading of the Six-text is well enough here, for in the preceding line Chaucer is speaking of Fortune under the image of a person fleeing away, to which he adds, that no one can *stay her course*. Fortune is also sometimes represented as stationary, and holding an ever-turning wheel, as in the Book of the Duchesse, 643; but that is another picture.

l. 3188. *Be war by*, take warning from.

LUCIFER.

l. 3189. *Lucifer*, a Latin name signifying *light-bringer*, and properly applied to the morning-star. In Isaiah xiv. 12 the Vulgate has—'Quomodo cecidisti de caelo, *Lucifer*, qui mane oriebaris? corruisti in terram, qui uulnerabas gentes?' &c. St. Jerome, Tertullian, St. Gregory, and other fathers, supposed this passage to apply to the fall of Satan. It became a favourite topic for writers both in prose and verse, and the allusions to it are innumerable. See note to Piers the Plowman, i. 105 (Clar. Press Series). Gower begins his eighth book of the Confessio Amantis with the examples of Lucifer and Adam.

l. 3192. *Sinne*, the sin of *pride*, as in all the accounts; probably from 1 Tim. iii. 6. Thus Gower, Conf. Amant. lib. i—

> 'For Lucifer, with them that felle,
> Bar *pride* with hym into helle.
> Ther was pride of to grete coste,
> Whan he for pride hath heuen loste.'

l. 3195. *Artow*, art thou. *Sathanas*, Satan. The Hebrew *sâtân* means simply an *adversary*, as in 1 Sam. xxix. 4; 2 Sam. xix. 22; &c. A remarkable application of it to the evil spirit is in Luke x. 18. Milton also identifies Lucifer with Satan; Par. Lost, vii. 131; x. 425; but they are sometimes distinguished, and made the names of two different spirits. A remarkable example of this occurs in Piers the Plowman, B. xviii. 270–283.

l. 3196. The Ellesmere MS. has a mark for a metrical pause after *miserie*, pronounced *misérie*.

ADAM.

l. 3197. Boccaccio's De Casibus Virorum Illustrium begins with a chapter 'De Adam et Eua.' It contains the passage—'Et ex agro, qui postea *Damascenus*, . . . ductus in Paradisum deliciarum.' Lydgate, in his Fall of Princes (fol. a 5) has—

> 'Of slyme of the erthe, in *damascene* the feelde
> God made theym aboue eche creature.'

The notion of the creation of Adam in a field whereupon afterwards stood Damascus occurs in Peter Comestor's Historia Scholastica, where we find (ed. 1526, fol. vii)—'Quasi quereret aliquis, Remansit homo in loco vbi factus est, in agro scilicet damasceno? Non. Vbi ergo translatus est? In paradisum.' See also Maundeville's Travels, cap. xv.

l. 3200. So Boccaccio—'O caeca rerum cupiditas.' Hii, *quibus rerum omnium*, dante Deo, *erat imperium*,' &c. Cf. Gen. i. 29; ii. 16.

SAMPSON.

l. 3205. The story of Sampson is also in Boccaccio, lib. i. c. 17 (not 19, as Tyrwhitt says). But Chaucer seems mostly to have followed the account in Judges, xiii–xvi. The word *annunciat*, referring to the announcement of Samson's birth by the angel (Judges xiii. 3) may have been suggested by Boccaccio, whose account begins—'*Praenunciante* per angelum Deo, ex Manue Israhelita quodam et pulcherrima eius vxore Sanson progenitus est.' *Thangel* in l. 3206 = *the angel*.

l. 3207. *Consecrat*, consecrated. A good example of the use of the ending *-at*; cf. *situate* for *situated*.—M. Shakespeare has *consecrate*; Com. of Err. ii. 2. 134.

l. 3208. *Whyl he myghte see*, as long as he preserved his eyesight.

l. 3210. *To speke of strengthe*, with regard to strength; *to speake of* is a kind of preposition.—M.

l. 3211. *Wyues*. Samson told the secret of his riddle to his wife, Judges xiv. 17; and of his strength to Delilah, id. xvi. 17.

l. 3215. *Al to-rente*, completely rent in twain. The prefix *to-* has two powers in Old English. Sometimes it is the proposition *to* in composition, as *towards*, or O. E. *toflight* (G. *zuflucht*), a refuge. But more commonly it is a prefix signifying *in twain*, spelt *zer-* in German, and *dis-* in Mœso-Gothic and Latin. Thus *to-rente* = rent in twain; *to-barst* = burst in twain, &c. The intensive adverb *al*, utterly, was used not merely (as is commonly supposed) before verbs beginning with *to-*, but in other cases also. Thus, in William of Palerne, l. 872, we find—'He was *al a wondred*,' where *al* precedes the intensive prefix *a-* = A. S. *of-*. Again, in the same poem, l. 661, we have—'*al bi-weped* for wo,' where *al* now precedes the prefix *bi-*. In Barbour's Bruce, ed. Skeat, x. 596, is the expression—

'For, hapnyt ony to slyde or fall,
He suld be soyne *to-fruschit al*.'

Where *al to-fruschit* means utterly broken in pieces. Perhaps the clearest example of the complete separability of *al* from *to* is seen in l. 3884 of William of Palerne:—

'*Al to-tare* his atir · þat he *to-tere* miȝt';

i. e. he entirely tore apart his attire, as much of it as he could tear apart. But at a later period of English, when the prefix *to-* was less understood, a new and mistaken notion arose of regarding *al to* as a separable prefix,

with the sense of *all to pieces*. I have observed no instance of this use earlier than the reign of Henry VIII. Thus Surrey, Sonnet 9, has '*al-to* shaken' for shaken to pieces. Latimer has—'they love and *all-to* love (i. e. entirely love) him'; Serm. p. 289. For other examples, see *Al-to* in the Bible Word-book; and my notes in Notes and Queries, 3 Ser. xii. 464, 535.

l. 3220. Samson's wife was given to a friend; Judges xiv. 20. She was afterwards burnt by her own people; Judges xv. 6.

l. 3224. *On euery tayl;* one brand being fastened to the tails of two foxes; Judg. xv. 4.

l. 3225. *Cornes.* The Vulgate has *segetes* and *fruges;* also *uineas* for *vynes*, and *olieta* for *olieres*. The plural form *cornes* is not uncommon in Early English. Cf. 'Quen thair *corns* war in don,' i. e. when their harvests were gathered in; Spec. of Eng., pt. ii. ed, Morris and Skeat, p. 70, l. 39. And again, 'alle men-sleeris and brenneris of houses and cornes [misprinted *corves*] ben cursed opynly in parische chirches'; Wyclif's Works, ed. Arnold, iii. 329.

l. 3234. *Wang-toth*, molar tooth. This expression is taken from the Vulgate, which has—'Aperuit itaque Dominus *molarem dentem* in maxilla asini'; where the A. V. has only—'an hollow place that was in the jaw'; Judg. xv. 19.

l. 3236. *Judicum*, i. e. Liber Judicum, the Book of Judges. Cf. note to l. 93 above.

l. 3237. *Gazan*, a corruption of Gazam, the acc. case, in Judg. xvi. 1, Vulgate version.

l. 3244. *Ne hadde been*, there would not have been. Since *hadde* is here the subjunctive mood, it is disyllabic. Read—*worldë n'haddë*.

l. 3245. *Sicer*, from the Lat. *sicera*, Greek σίκερα, strong drink, is the word which we now spell *cider*. It is used here because found in the Vulgate version of Judges xiii. 7; 'caue ne uinum bibas, nec *siceram*.' I slightly amend the spelling of the MSS., which have *ciser*, *siser*, *sythir*, *cyder*. Wyclif has *sither*, *cyther*, *sidir*, *sydur*.

l. 3249. *Twenty winter*, twenty years; Judg. xvi. 31. The English used to reckon formerly by *winters* instead of *years;* as may be seen in a great many passages in the A. S. Chronicle.

l. 3253. *Dalida*. The Vulgate has *Dalila;* but Chaucer (or his scribes) naturally adopted a form which seemed to have a nearer resemblance to an accusative case; cf. *Briseide* (from *Briseida*), and *Annelida*. Lydgate also uses the form *Dalida*.

l. 3259. *In this array*, in this (defenceless) condition.

l. 3264. *Querne*, hand-mill. The Vulgate has—'et clausum in carcere molere fecerunt'; Judg. xvi. 21. But Boccaccio says—'ad *molas manuarias* coegere.' The word occurs in the House of Fame, iii. 708; and in Wyclif's Bible, Exod. xi. 5; Mat. xxiv. 41. In the Ayenbite of Inwyt, ed. Morris, p. 181, the story of Samson is alluded to, and it is said of him that he 'uil [*fell*] into

þe honden of his yuo [*foes*], þet him deden grinde *ate querne* ssamuolliche,' i. e. who made him grind at the mill shamefully (in a shameful manner). Lydgate copies the passage rather closely, in his Fall of Princes, fol. e 7:—

'And of despite, after as I fynde,
At their *quernes* made hym for to grinde.'

l. 3269. *Thende*, the end. *Caytif* means (1) a captive, (2) a wretch. It is therefore used here very justly.

l. 3274. *Two pilers*, better than the reading *the pilers* of MS. E.; because *two* are expressly mentioned; Judg. xvi. 29.

l. 3282. So Boccaccio—'Sic aduersa credulitas, sic amantis pietas, sic mulieris egit inclyta fides. Vt quem non poterant homines, non uincula, non ferrum uincere, a mulieribus latrunculis uinceretur.' Lydgate has the expressions—

'Beware by Sampson your counseyll well to kepe,
Though [*misprinted* That] Dalida compleyne, crye, and wepe';

and again:—

'Suffre no nightworm within your counseyll crepe,
Though Dalida compleyne, crye, and wepe.'

HERCULES.

l. 3285. There is little about Hercules in Boccaccio; but Chaucer's favourite author, Ovid, has his story in the Metamorphoses, book ix, and Heroides, epist. 9. Tyrwhitt, however, has shewn that Chaucer more immediately copies a passage in Boethius, de Cons. Phil. lib. iv, met. 7, which is as follows:—

'Herculem duri celebrant labores;
Ille Centauros domuit superbos;
Abstulit saeuo spolium leoni;
Fixit et certis uolucres sagittis;
Poma cernenti rapuit draconi,
Aureo laeuam grauior metallo:
Cerberum traxit triplici catena.
Uictor immitem posuisse fertur
Pabulum saeuis dominum quadrigis.
Hydra combusto periit ueneno;
Fronte turpatus Achelous amnis
Ora demersit pudibunda ripis.
Strauit Antaeum Libycis arenis,
Cacus Euandri satiauit iras,
Quosque pressurus foret altus orbis
Setiger spumis humeros notauit.
Ultimus caelum labor irreflexo
Sustulit collo, pretiumque rursus
Ultimi caelum meruit laboris.'

But it is still more interesting to see Chaucer's own version of this passage, which is as follows (ed. Morris, p. 147):—

'Hercules is celebrable for his harde trauaile; he dawntede þe proude Centauris, half hors, half man; and he rafte þe despoylynge fro þe cruel lyoun; þat is to seyne, he slouȝ þe lyoun and rafte hym hys skyn. He smot þe birds þat hyȝten arpijs in þe palude of lyrne wiþ certeyne arwes. He rauyssede applis fro þe wakyng dragoun / & hys hand was þe more heuy for þe goldene metal. He drouȝ Cerberus þe hound of helle by his treble cheyne; he, ouer-comer, as it is seid, haþ put an vnmeke lorde fodre to his cruel hors; þis is to sein, þat hercules slouȝ diomedes and made his hors to etyn hym. And he, hercules, slouȝ Idra þe serpent & brende þe venym; and achelaus þe flode, defoulede in his forhede, dreinte his shamefast visage in his strondes; þis is to seyn, þat achelaus couþe transfigure hymself into dyuerse lykenesse, & as he fauȝt wiþ ercules, at þe laste he turnide hym in-to a bole [*bull*]; and hercules brak of oon of hys hornes, & achelaus for shame hidde hym in hys ryuer. And he, hercules, caste adoun Antheus þe geaunt in þe strondes of libye; & kacus apaisede þe wraþþes of euander; þis is to sein, þat hercules slouȝ þe monstre kacus & apaisede wiþ þat deeþ þe wraþþe of euander. And þe bristlede boor markede wiþ scomes [*scums, foam*] þe sholdres of hercules, þe whiche sholdres þe heye cercle of heuene sholde þreste [*was to rest upon*]. And þe laste of his labours was, þat he sustenede þe heuene upon his nekke unbowed; & he deseruede eftsones þe heuene to ben þe pris of his laste trauayle.'

And in his Hous of Fame, book iii, he mentions—

'Alexander, and Hercules
That with a sherte his lyf did lese.'

l. 3288. Hercules' first labour was the slaying of the Nemean lion, whose skin he often afterwards wore.

l. 3289. *Centauros;* this is *the very form* used by Boethius, else we might have expected *Centaurus* or *Centaures*. After the destruction of the Erymanthian boar, Hercules slew Pholus the centaur; and (by accident) Chiron.

l. 3290. *Arpies*, harpies. The sixth labour was the destruction of the Stymphalian birds, who ate human flesh.

l. 3291. The eleventh labour was the fetching of the golden apples, guarded by the dragon Ladon, from the garden of the Hesperides.

l. 3292. The twelfth labour was the bringing of Cerberus from the lower world.

l. 3293. *Busirus*. Here Chaucer has confused two stories. One is, that Busiris, a king of Egypt, used to sacrifice all foreigners who came to Egypt, till the arrival of Hercules, who slew him. The other is 'the eighth labour,' when Hercules killed Diomedes, a king in Thrace, who fed his mares with human flesh, till Hercules slew him and gave his body to be eaten by the mares, as Chaucer *himself* says in his prose translation. The confusion was

easy, because the story of Busiris is mentioned elsewhere by Boethius, bk. ii. pr. 6, in a passage which Chaucer thus translates (ed. Morris, p. 53):—'I have herd told of busirides þat was wont to sleen hys gestes [*guests*] þat herburghden [*lodged*] in hys hous; and he was slayn hym-self of ercules þat was hys gest.' Lydgate tells the story of Busiris correctly.

l. 3295. *Serpent*, i.e. the Lernean hydra, whom Chaucer, in the passage from Boethius, calls 'Idra the serpent.'

l. 3296. *Achelois*, seems to be used here as a genitive form from a nominative *Achelo*; in his translation of Boethius we find *Achelaus*. The spelling of names by old authors is often vague and uncertain. The line means—he broke one of the two horns of Achelous. The river-god Achelous, in his fight with Hercules, took the form of a bull, whereupon the hero broke off one of his horns.

l. 3297. The adventures with Cacus and Antæus are well known.

l. 3299. The fourth labour was the destruction of the Erymanthian boar.

l. 3300. *Longe*, for a long time; in the margin of MS. Camb. Univ. Lib. Dd. 4. 24, is written the gloss *diu*.

l. 3307. The allusion is to the 'pillars' of Hercules. The expression 'both ends of the world' refers to the extreme points of the continents of Europe and Africa, *world* standing here for *continent*. The story is that Hercules erected two pillars, Calpe and Abyla, on the two sides of the Straits of Gibralter. The words 'seith Trophee' seem to refer to an author named Trophaeus. In Lydgate's prologue to his Fall of Princes, st. 41, he says of Chaucer that—

> 'In youth he made a translacion
> Of a boke whiche called is *Trophe*,
> In Lumbarde tonge, as men may rede and se;
> And in our vulgar, long er that he deyde,
> Gave it the name of Troylus and Creseyde.'

This seems to say that *Trophe* was the name of a book in Italian, whence Chaucer drew his story of Troilus. But the notion must be due to some mistake, since that work was taken from the 'Filostrato' of Boccaccio. The only trace of the name of *Trophæus* as an author is in a marginal note—possibly Chaucer's own—which appears in both the Ellesmere and Hengwrt MSS., viz. 'Ille vates Chaldeorum Tropheus.'

l. 3311. *Thise clerkes*, meaning probably Ovid and Boccaccio. See Ovid's Heroides, epist. ix, entitled Deianira Herculi, and Metamorph. lib. ix; Boccaccio, De Casibus Virorum Illustrium, lib. i. cap. xviii., and De Mulieribus Claris, cap. xxii. The story is well known.

l. 3315. *Wered*, worn; so in l. 3320 we find *wered* for the form of the past tense. Instances of verbs with weak preterites in Chaucer, but strong ones in modern English, are rare indeed; there are several instances of the contrary, e.g. *wep*, *slep*, *wesh*, *wex*, now *wept*, *slept*, *washed*, *waxed*.

l. 3317. Both Ovid and Boccaccio represent Deianira as ignorant of the

fatal effects which the shirt would produce. See Ovid, Metam. ix. 133. Had Chaucer written later, he might have included Gower among the clerks, as the latter gives the story of Hercules and Deianira in his Conf. Amantis, lib. ii., following Ovid. Thus he says—

'With wepend eye and woful herte
She tok out thilke vnhappie sherte,
As she that wende wel to do.'

l. 3326. For long upbraidings of Fortune, see The Boke of the Duchesse, 617; Rom. Rose, 5407; Boethius, ed. Morris, p. 35.

NABUGODONOSOR.

l. 3335. *Nabugodonosor;* generally spelt *Nabuchodonosor* in copies of the Vulgate, of which the other spelling is a mere variation. Gower has the same spelling as Chaucer, and relates the story near the end of book i. of the Conf. Amantis. Both no doubt took it directly from Daniel i–iv.

l. 3338. *The vessel* is here an imitation of the French idiom; F. *vaisselle* means *the plate*, as Mr. Bell well observes. Cf. l. 3494.

l. 3349. In the word *statue* the second syllable is rapidly slurred over, like that in *glorie* in l. 3340. See the same effect in the Kn. Tale, l. 117.

BALTHASAR.

l. 3373. *Balthasar;* so spelt by Boccaccio, who relates the story very briefly, De Cas. Virorum Illust., lib. ii. cap. 19. So also, by Peter Comestor, in his Historia Scholastica; and by Gower, Conf. Amant., lib. v. The Vulgate generally has *Baltassar;* Daniel, cap. v.

l. 3379. *And ther he lay;* cf. l. 3275 above.

l. 3384. The word *tho* is supplied for the metre. The scribes have considered *vesselles* (*sic*) as a trisyllable; but see ll. 3391, 3416.

l. 3388. *Of*, for. Cf. the old phrase 'thank God *of* all,' i. e. for all.—M.

l. 3422. *Trust to.* This reading, from the Cambridge MS., is perhaps the best; cf. 'trust nat to hem,' B. 2374. Tyrwhitt has *trusteth* in the plural, but *thou* is used throughout. The singular imperative would be *trust* rather than *trustë*. Elsewhere Chaucer also has '*on* whom we *truste*,' Prol. 501; '*truste on* fortune,' B. 3326; cf. 'syker *on* to trosten,' P. Pl. Crede, l. 350.

l. 3427. *Dárius*, so accented. *Degree*, rank, position.

l. 3436. *Prouerbe.* The allusion is, in the first place, to Boethius, de Cons. Phil., bk. iii. pr. 5—'Sed quem felicitas amicum fecit, infortunium faciet inimicum'; which Chaucer translates—'Certys swiche folk as weleful fortune maketh frendes, contrarious fortune maketh hem enmyse'; pp. 76, 77 (ed. Morris). Cf. Prov. xix. 4—'Wealth maketh many friends; but the poor is separated from his neighbour,' &c. So also—'If thou be brought low, he [i. e. thy friend] will be against thee, and will hide himself from thy face'; Ecclus. vi. 12. In Hazlitt's Collection of English Proverbs, p. 235, we find—

'In time of prosperity, friends will be plenty;
In time of adversity, not one among twenty.'

And, not to multiply instances, note st. 19 of Goldsmith's Hermit:—

'And what is friendship but a name,
A charm that lulls to sleep;
A shade that follows wealth or fame,
And leaves the wretch to weep?'

ZENOBIA.

l. 3437. *Cenobia.* The story of Zenobia is told by Trebellius Pollio, who flourished under Constantine, in cap. xxix. of his work entitled Triginta Tyranni; but Chaucer no doubt followed later accounts, one of which was clearly that given by Boccaccio in his De Mulieribus Claris, cap. xcviii. Boccaccio relates her story again in his De Casibus Virorum, lib. viii. c. 6; in an edition of which, printed in 1544, I find references to the biography of Aurelian by Flavius Vopiscus, to the history of Orosius, lib. vii. cap. 23, and to Baptista Fulgosius, lib. iv. cap. 3. Palmyra is described by Pliny, Nat. Hist. lib. v. cap. 21. Zenobia's ambition tempted her to endeavour to make herself a Queen of the East, instead of remaining merely Queen of Palmyra; but she was defeated by the Roman emperor Aurelian, A.D. 273, and carried to Rome, where she graced his triumph, A.D. 274. She survived this disgrace for some years.

Palymerie. Such is the spelling in the best MSS.; but MS. Hl. reads—'of Palmire the queene.' It is remarkable that MS. Trin. Coll. Cam. R. 3. 19 has the reading—'Cenobia, of *Belmary* quene,' which suggests that *Belmarie*, in the Prol. l. 57, is merely another form of Palmyra. It occupied the site of the ancient Tadmor, or 'city of palm-trees,' in an oasis of the Great Syrian desert. It has been in ruins since about A.D. 1400.

l. 3441. In the second *ne in*, the *e* is slurred over; cf. *nin*, Sq. Ta. 35.

l. 3442. *Perse.* This seems to be Chaucer's mistake. Boccaccio says expressly that she was of the race of the Ptolemies of Egypt; but further on he remarks—'Sic cum *Persis* et Armenis principibus, vt illos urbanitate et facetia superaret.' This may account for the confusion.

l. 3446. Boccaccio says (de Mul. Clar.)—'Dicunt autem hanc a pueritia sua spretis omnino muliebribus *officiis*, cum iam corpusculum eduxisset in robur, syluas & nemora incoluisse plurimum, & accinctam pharetra, ceruis caprisque cursu atque sagittis fuisse infestam. Inde cum in acriores deuenisset uires, ursus amplecti ausam, pardos, leonesque insequi, obuios expectare, capere & occidere, ac in praedam trahere.' This accounts for the word *office*, and may shew how closely Chaucer has followed his original.

l. 3497. She was acquainted with Egyptian literature, and studied Greek under the philosopher Longinus, author of a celebrated treatise on 'The Sublime.'

l. 3502. *Housbonde.* Her husband was Odenathus, or Odenatus, the ruler of Palmyra, upon whom the emperor Gallienus had bestowed the title of Augustus. He was murdered by some of his relations, and some have insinuated that Zenobia consented to the crime. She succeeded him, and assumed the imperial diadem, A.D. 265. Most scribes spell the name *Onedake*, by metathesis for *Odenake* (*Odenate*), like the spelling *Adriane* for *Ariadne*.

l. 3507. *Doon hem flee*, cause them (her and her husband) to flee.

l. 3510. Sapor I reigned over Persia A.D. 240–273. He defeated the emperor Valerian, whom he kept in captivity for the rest of his life. After conquering Syria and taking Cæsarea, he was defeated by Odenatus and Zenobia, who founded a new empire at Palmyra.

l. 3511. *Proces*, succession of events. *Fil*, fell, befell.

l. 3512. *Title*, pronounced nearly as *title* in French, the *e* being elided before *had*.

l. 3515. *Petrark.* Tyrwhitt suggests that perhaps Boccaccio's book had fallen into Chaucer's hands under the name of Petrarch. We may, however, suppose that Chaucer had read the account in a borrowed book, and did not quite remember whether Petrarch or Boccaccio was the author. Instances of similar mistakes are common enough in Early English. Modern readers are apt to forget that, in the olden times, much information had to be carried in the memory, and there was seldom much facility for verification or for a second perusal of a story.

l. 3519. *Cruelly.* The Harl. MS. has the poor reading *trewely*, miswritten for *crewely*.

l. 3525. Claudius II, emperor of Rome, A.D. 268–270. He succeeded Gallienus, as Chaucer says, and was succeeded by Aurelian.

l. 3535. Boccaccio calls them *Heremianus* and *Timolaus*.

l. 3550. *Char*, chariot. Boccaccio describes this 'currum, quem sibi ex auro gemmisque praeciocissimum Zenobia fabricari fecerat.'

l. 3556. *Charged*, heavily laden. She was so laden with chains of massive gold, and covered with pearls and gems, that she could scarcely support the weight; so says Boccaccio.

l. 3562. *Vitremyte.* I have no doubt this reading (as in Tyrwhitt) is correct. All the six MSS. in the Six-text agree in it. The old printed editions have *autremite*, a mere corruption; and the Harl. MS. has *wyntermyte*, which I take to be an attempt to make sense of a part of the word, just as we have turned *écrevisse* into *cray-fish*. What the word means, is another question; it is perhaps the greatest 'crux' in Chaucer. As the word occurs nowhere else, the solution I offer is a mere guess. I suppose it to be a coined word, formed on the Latin *vitream mitram*, expressing, literally, a glass head-dress, in complete contrast to a strong helmet. My reasons for supposing this are as follows.

(1) With regard to *mitra*. In Low-Latin, its commonest meaning is a woman's head-dress. But it was especially and widely used as a term of

mockery, both in Latin, Italian, Spanish, and French. The *mitra* was the cap which criminals were made to wear as a sign of degradation; see Carpenter's Supp. to Ducange, s. v. *Mitra;* Vocabulario degli Accad. della Crusca, s. v. *Mitera;* and any large Spanish Dict. s. v. *Mitra*. Even Cotgrave has—'*Mitré*, mitred; hooded with a *miter*, wearing a *miter;* set on a pillory or scaffold, with a *miter* of paper on his head.' The chief difficulty in this derivation is the loss of the *r*.

(2) With regard to *vitream*. This may refer to a proverb, probably rather English than foreign, to which I have never yet seen a reference. But its existence is clear. To give a man 'a glazen hood' meant, in Old English, to mock, delude, cajole. It appears in Piers the Plowman, B. xx. 171, where a story is told of a man who, fearing to die, consulted the physicians, and gave them large sums of money, for which they gave him in return 'a glasen houve,' i. e. a *hood of glass*, a thing that was no defence at all. Still clearer is the allusion to the same proverb *in Chaucer* himself, in a passage never yet explained, in Troil. and Cres. v. 469, where Fortune is said to have an intention of deluding Troilus; or, as the poet says,

'Fortune his *howue* intended bet *to glase*,'

i. e. literally, Fortune intended to *glaze his hood* still better for him, i. e. to make a still greater fool of him. In the Aldine edition, *howue* is printed *howen* in this passage, but *howue* occurs elsewhere; Tyrwhitt has *hove*, a common variation of *howue*. If this note is unsatisfactory, I may yet claim to have explained in it at least *one* long-standing difficulty; viz. the line in Troilus. Tyrwhitt long ago explained that, in Chaucer, the phrases *to set a man's hood*, and *to set a man's cap*, have a like meaning, viz. to delude him.

l. 3564. *A distaf.* This is from Boccaccio's *other* account, in the De Casibus Virorum. 'Haec nuper imperatoribus admiranda, nunc uenit miseranda plebeis. Haec nunc galeata concionari militibus assueta, nunc uelata cogitur mulierc ularum audire fabellas. Haec nuper Orienti praesidens sceptra gestabat, nunc Romae subiacens, colum, sicut ceterae, baiulat.' Zenobia survived her disgrace for some years, living at Rome as a private person on a small estate which was granted to her, and which, says Trebellius Pollio, 'hodie *Zenobia* dicitur.'

PETER, KING OF SPAIN.

l. 3565. See the Preface for the *order* in which the parts of the Monk's Tale are arranged. I follow here the arrangement in the Harleian MS. Peter, king of Castile, born in 1334, is generally known as Pedro the Cruel. He reigned over Castile and Leon from 1350 to 1362, and his conduct was marked by numerous acts of unprincipled atrocity. After a destructive civil war, he fell into the hands of his brother, Don Enrique (Henry). A personal struggle took place between the brothers, in the course of which Enrique stabbed Pedro to the heart; March 23, 1369. See the ballad by Sir Walter

Scott, entitled the Death of Don Pedro, in Lockhart's Spanish Ballads, commencing—

'Henry and Don Pedro clasping
Hold in straining arms each other;
Tugging hard and closely grasping,
Brother proves his strength with brother.'

It is remarkable that Pedro was very popular with his own party, despite his crimes, and Chaucer takes his part because our Black Prince fought on the side of Pedro against Enrique at the battle of Najera, April 3, 1367; and because John of Gaunt married Constance, daughter of Pedro, about Michaelmas, 1371.

l. 3573. See the description of Du Gueschlin's arms as given below. The 'field' was argent, and the black eagle appears as if *caught* by a rod covered with birdlime, because the bend dexter across the shield seems to restrain him from flying away. The first three lines of the stanza refer to Bertrand Du Gueschlin, who 'brew,' i. e. contrived Pedro's murder, viz. by luring him to Enrique's tent. But the last three lines refer to another knight who, according to Chaucer, took a still more active part in the matter, being a *worker* in it. This second person was a certain Sir Oliver Mauny, whose name Chaucer conceals under the synonym of *wicked nest*, standing for O. Fr. *mau ni*, where *mau* is O. Fr. for *mal*, bad or wicked, and *ni* is O. Fr. for *nid*, Lat. *nidus*, a nest. Observe too, that Chaucer uses the word *need*, not *deed*. There may be an excellent reason for this; for, in the course of the struggle between the brothers, Enrique was at first thrown, 'when (says Lockhart) one of Henry's followers, seizing Don Pedro by the leg, turned him over, and his master, thus at length gaining the upper hand, instantly stabbed the king to the heart. Froissart calls this man the Vicomte de Roquebetyn, and others the Bastard of Anisse.' I have no doubt that Chaucer means to tell us that the helper in Enrique's *need* was no other than Mauny. He goes on to say that this Mauny was not like Charles the Great's Oliver, an honourable peer, but an Oliver of Armorica, a man like Charles's Ganelon, the well-known traitor, of whom Chaucer elsewhere says (Book of the Duchess, l. 1121)—

'Or the false Geniloun,
He that purchased the trayson
Of Rouland and of Olivere.'

This passage has long been a puzzle, but was first cleared up by an excellent letter by Mr. Furnivall in Notes and Queries, which I here subjoin; I may give myself the credit, however, of identifying 'wicked nest' with O. Fr. *mau ni*.

'The first two lines [of the stanza] described the arms of Bertrand du Guesclin, which were, a black double-headed eagle displayed on a silver shield, with a red band across the whole, from left to right [in heraldic language a bend dexter, gules]—"the lymrod coloured as the glebe" or live coal—

as may be seen in Anselme's *Histoire Généalogique de France*, and a MS. *Généalogies de France* in the British Museum. Next, if we turn to Mr. D. F. Jamison's excellent *Life and Times of Bertrand du Guesclin*, we not only find on its cover Bertrand's arms as above described, but also at vol. ii. p. 92–4, an account of the plot and murder to which Chaucer alludes, and an identification of his traitorous or "Genylon" Oliver, with Sir Oliver de Mauny of Brittany (or Armorica), Bertrand's cousin.

'After the battle of Monteil, on March 14, 1369, Pedro was besieged in the castle of Monteil near the borders of La Mancha, by his brother Enrique, who was helped by Du Guesclin and many French knights. Finding escape impossible, Pedro sent Men Rodriguez secretly to Du Guesclin with an offer of many towns and 200,000 gold doubloons if he would desert Enrique and reinstate Pedro. Du Guesclin refused the offer, and "the next day related to his friends and kinsmen in the camp, and *especially to his cousin, Sir Oliver de Mauny*, what had taken place." He asked them if he should tell Enrique; they all said yes: so he told the king. Thereupon Enrique promised Bertrand the same reward that Pedro had offered him, but asked him also, to assure Men Rodriguez of Pedro's safety if he would come to his (Du Guesclin's) lodge. Relying on Bertrand's assurance, Pedro came to him on March 23; Enrique entered the lodge directly afterwards, and after a struggle, stabbed Pedro, and seized his kingdom.

'We see then that Chaucer was justified in asserting that Du Guesclin and Sir Oliver Mauny "brew this cursednesse"; and his assertion has some historical importance; for as his patron and friend, John of Gaunt, married one of Pedro's daughters [named Constance] as his second wife [Michaelmas, 1371], Chaucer almost certainly had the account of Pedro's death from his daughter, or one of her attendants, and is thus a witness for the truth of the narrative of the Spanish chronicler Ayala, given above, against the French writers, Froissart, Cuvelier, &c., who make the Bégue de Villaines the man who inveigled Pedro. This connection of Chaucer with John of Gaunt and his second wife must excuse the poet in our eyes for calling so bad a king as Pedro the Cruel "worthy" and "the glorie of Spayne, whom Fortune heeld so heigh in magestee."

'In the Corpus MS. these knights are called in a side-note Bertheun Claykyn (which was one of the many curious ways in which Du Guesclin's name was spelt) and Olyuer Mawny; in MS. Harl. 1758, they are called Barthilmewe Claykeynne and Olyuer Mawyn; and in MS. Lansdowne 851 they are called Betelmewe Claykyn and Oliuer Mawnye. Mauni or Mauny was a well-known Armorican or Breton family. Chaucer's epithet of "Genylon" for Oliver de Mauny is specially happy, because Genelon was the Breton knight who betrayed to their death the great Roland and the flower of Charlemagne's knights to the Moors at Roncesvalles. Charles's or Charlemagne's great paladin, Oliver, is too well known to need more than a bare mention.'—F. J. Furnivall, in Notes and Queries, 4th Series, viii. 449.

PETER, KING OF CYPRUS.

l. 3581. In a note to Chaucer's Prologue, l. 51, Tyrwhitt says—'Alexandria in Egypt was won, and immediately afterwards abandoned, in 1365, by Pierre de Lusignan, king of Cyprus. The same Prince, soon after his accession to the throne in 1352, had taken Satalie, the antient Attalia; and in another expedition about 1367 he made himself master of the town of Layas in Armenia. Compare 11 Mémoire sur les Ouvrages de Guillaume de Machaut. Acad. des Ins. tom xx., pp. 426, 432, 439; and Mémoire sur la Vie de Philippe de Maiziéres, tom. xvii. p. 493.' He was assassinated in 1369.

BARNABO OF LOMBARDY.

l. 3589. 'Bernabo Visconti, duke of Milan, was deposed by his nephew and thrown into prison, where he died in 1385.'—Tyrwhitt. This date of 1385 is that of the *latest circumstance* incidentally referred to in the Canterbury Tales.

UGOLINO OF PISA.

l. 3597. 'Chaucer himself has referred us to Dante for the original of this tragedy: see *Inferno*, canto xxxiii.'—Tyrwhitt. An account of Count Ugolino is given in a note to Cary's Dante, from Villani, lib. vii. capp. 120–127. This account is different from Dante's, and represents him as very treacherous. He made himself master of Pisa in July 1288, but in the following March was seized by the Pisans, who threw him, with his two sons and two of his grandsons, into a prison, where they perished of hunger in a few days. Chaucer says *three sons*, the eldest being five years of age. Dante says *four sons*.

l. 3606. *Roger;* i.e. the Archbishop Ruggieri degli Ubaldini, who was Ugolino's enemy.

l. 3616. I have ventured to insert *ne* to improve the scansion of the line. Besides, it is usual to insert it in such a case, and perhaps the scribes simply omitted it by accident. The Harl. MS. has—'He herd it wel, but he *saugh* it nought'; where Mr. Bell inserts *ne* before *saugh* without any comment.

> 'The hour drew near
> When they were wont to bring us food; the mind
> Of each misgave him through his dream, and I
> Heard, at its outlet underneath lock'd up
> The horrible tower: whence, *uttering not a word,*
> I look'd upon the visage of my sons.
> I wept not: so all stone I felt within.
> They wept: and one, my little Anselm, cried,
> "Thou lookest so! Father, what ails thee?"' &c.
>
> Cary's Dante.

l. 3621. Dante does not mention the ages; but he says that the son named Gaddo died on the fourth day, and the other three on the fifth and sixth days. Observe that Chaucer's tender lines, ll. 3623–8, are *his own*.

l. 3624. *Morsel breed*, morsel of bread; cf. *barel ale* for barrel of ale, l. 3083.—M.

l. 3636. 'I may lay the blame of all my woe upon thy false wheel.' Cf. l. 3860.

l. 3640. *Two;* there were now but two survivors, the youngest, according to Chaucer, being dead.

> 'They, who thought
> I did it through desire of feeding, rose
> O' the sudden, and cried, "Father, we should grieve
> Far less, if thou wouldst eat of us: thou gavest
> These weeds of miserable flesh we wear,
> And do thou strip them off from us again."'
>
> Cary's Dante.

l. 3651. *Dante;* i. e. Dante Alighieri, the great poet of Italy, born in 1265, died Sept. 14, 1321. Chaucer mentions him again in his House of Fame, book i, as the author of the Inferno, and in the Prologue to the Legend of Good Women, l. 361.

NERO.

l. 3655. *Swetonius*; this refers to the Lives of the Twelve Caesars by Suetonius; but it would be a mistake to suppose that Chaucer has followed his account very closely. Our poet seems to have had a habit of mentioning authorities whom he did not *immediately* follow, by which he seems to have meant no more than that they were good authorities upon the subject. Here, for instance, he merely means that we can find in Suetonius a good account of Nero, which will give us all minor details. But in reality he draws the story more immediately from other sources, especially from Boccaccio, De Casibus Virorum, lib. vii. cap. 4, from the Roman de la Rose, and from Boethius, de Cons. Philos. lib. ii. met. 6, and lib. iii. met. 4. The English Romaunt of the Rose does not contain the passage about Nero, but it is interesting to refer to Chaucer's translation of Boethius. Vincent of Beauvais has an account of Nero, in his Speculum Historiale, lib. ix. capp. 1–7, in which he chiefly follows Suetonius. See also Orosius, lib. vii. 7; and Eutropius, lib. vii.

l. 3657. *South;* the MSS. have *North*, but it is fair to make the correction, as Chaucer certainly knew the sense of *Septemtrioun*, and the expression is merely borrowed from the Roman de la Rose, l. 6501, where we read,

> 'Ce desloyal, que je te dy,
> Et d'Orient et de *Midy*,
> D'Occident, de Septentrion,
> Tint il la jurisdicion.'

And, in his Boethius, after saying that Nero ruled from East to West, he adds—'And eke þis Nero gouernede by Ceptre alle þe peoples þat ben vndir þe colde sterres þat hyȝten þe seuene triones; þis is to seyn, he gouernede alle þe poeples þat ben vndir þe parties of þe norþe. And eke Nero gouerned alle þe poeples þat þe violent wynde Nothus scorchiþ, and bakiþ þe brennynge sandes by his drie hete; þat is to seyne, alle þe poeples in þe ſouþe'; ed. Morris, p. 55.

l. 3665. This is from Suetonius, who says—'Piscatus est rete aurato, purpura coccoque funibus nexis'; cap. xxx. So also Orosius, vii. 7; Eutropius, vii. 9.

l. 3685. *A maister;* i. e. Seneca, mentioned below by name. In the year 65, Nero, wishing to be rid of his old master, sent him an order to destroy himself. Seneca opened a vein, but the blood would not flow freely; whereupon, to expedite its flow, he entered into a warm bath, and thence was taken into a vapour stove, where he was suffocated. 'Nero constreinede his familier & his maistre seneca to chesen on what deeþ he wolde deien'; Chaucer's transl. of Boethius, lib. iii. pr. 5, ed. Morris, p. 76.

l. 3692. 'It was long before tyranny or any other vice durst attack him'; literally, 'durst let dogs loose against him.' To *uncouple* is to release dogs from the leash that fastened them together; see P. Pl. B. pr. 206. Compare—

'At the *uncoupling* of his houndis.'

Book of the Duchesse, l. 377.

'The laund on which they fought, th' appointed place
In which th' *uncoupled* hounds began the chace.'

Dryden; Palamon and Arcite, bk. ii. l. 845.

l. 3720. 'Where he expected to find some who would aid him.' Suetonius says—'ipse cum paucis hospitia singulorum adiit. Verum clausis omnium foribus, respondente nullo, in cubiculum rediit,' &c; cap. xlvii. He afterwards escaped to the villa of his freedman Phaon, four miles from Rome, where he at length gave himself a mortal wound in the extremity of his despair.

l. 3736. *Girden of*, to strike off; cf. '*gurdeth* of gyles hed,' P. Pl. B. ii. 201. A *gird* is also a sharp striking taunt or quip.—M.

HOLOFERNES.

l. 3746. *Olofern.* The story of Holofernes is to be found in the apocryphal book of Judith.

l. 3750. *For lesinge*, for fear of losing, lest men should lose.

l. 3752. 'He had decreed to destroy all the gods of the land, that all nations should worship Nabuchodonosor only,' &c.; Judith iii. 8.

l. 3756. *Eliachim.* Tyrwhitt remarks that the name of the high priest was Joacim; Judith iv. 6. But this is merely the form of the name in our English version. The Vulgate version has the equivalent form *Eliachim;* cf. 2 Chron. xxxvi. 4.

l. 3761. *Vpryghte*, i. e. on his back, with his face upwards. See Knightes Tale, l. 1150.

ALEXANDER.

l. 3821. There is a whole cycle of Alexander romances, in Latin, French, and English, so that his story is common enough. There is, for example, a good life of him by Plutarch, but in Chaucer's time the principal authority for an account of him was Quintus Curtius. In Boccaccio's De Casibus Virorum there is only a casual mention of Alexander, in the story of Darius, lib. iv. cap. 9. See Warton's Hist. of English Poetry.

l. 3826. 'They were glad to send to him (to sue) for peace.'

l. 3843. *Writ*, should write, pt. subj.; hence the change of vowel from indic. *wroot*.—M.

l. 3845. 'So Alexander reigned twelve years, and then died'; 1 Mac. i. 7. *Machabee*, i. e. the first book of the Maccabees, in the Apocrypha.

l. 3851. 'Fortune hath turned thy *six* (the highest and most fortunate throw at dice) into an *ace* (the lowest).'

l. 3860. 'Which two (fortune and poison) I accuse of all this woe.'

JULIUS CAESAR.

l. 3862. For *humble bed* Tyrwhitt, Wright, and Bell print *humblehede*, as in some MSS. But this word is an objectionable hybrid compound, and I think it remains to be shown that the word belongs to our language. In the Knightes Tale, Chaucer has *humblesse*, and in the Persones Tale, *humilitee*. Until some authority for *humblehede* can be adduced, I am content with the reading of the three best MSS.

l. 3863. *Julius*. For this story Chaucer refers us below to Lucan, Suetonius, and Valerius; see note to l. 3909. There is also an interesting life of him by Plutarch. Boccaccio mentions him but incidentally.

l. 3866. *Tributárie;* observe the rime with *aduersárie*. *Fortune* in l. 3868 is a trisyllable; so also in l. 3876.

l. 3870. 'Against Pompey, thy father-in-law.' Caesar gave Pompey his daughter Julia in marriage.

l. 3875. *Puttest;* to be read as *putt'st*.

l. 3878. *Pompeius*. Boccaccio gives his life at length, as an example of misfortune; De Casibus Virorum, lib. vi. cap. 9. He was killed Sept. 29, B.C. 48.

l. 3881. *Him*, for himself; but in the next line it means 'to him.'—M.

l. 3885. Chaucer refers to this triumph in the Man of Lawes Tale, l. 400.

l. 3887. Chaucer is not alone in making Brutus and Cassius into *one* person; see note to l. 3892.

l. 3891. *Cast*, contrived, appointed.

l. 3892. *Boydekins*, lit. bodkins, but with the signification of daggers. It

is meant to translate the Lat. *pugio*, a poniard. In Barbour's Bruce, i. 545, Caesar is said to have been slain with a weapon which in one edition is called a *punsoun*, in another a *botkin*, and in the Edinburgh MS. a *pusoune*, perhaps an error for *punsoune*, since Halliwell's Dictionary gives the form *punchion*. Hamlet uses *bodkin* for a dagger; Act iii. Sc. 1. l. 76. In the margin of Stowe's Chronicle, ed. 1614, it is said that Caesar was slain with *bodkins*; Nares' Glossary. Nares also quotes—'The chief woorker of this murder was *Brutus Cassius*, with 260 of the senate, all having *bodkins* in their sleeves'; Serp. of division, prefixed to Gorboduc, 1590.

l. 3909. *Recomende*, commit. He means that he commits the full telling of the story to Lucan, &c. In other words, he refers the reader to those authors.

Lucan (born A.D. 39, died A.D. 65) was the author of the Pharsalia, an incomplete poem in ten books, narrating the struggle between Pompey and Caesar. There is an English translation of it by Rowe.

Suetonius Tranquillus (born about A.D. 70) wrote several works, the principal of which is The Lives of the Twelve Caesars.

Valerius. There were two authors of this name, (1) Valerius Flaccus, author of a poem on the Argonautic expedition, and (2) Valerius Maximus, author of De Factis Dictisque Memorabilibus Libri ix. Mr. Bell says that Valerius Flaccus is meant here, I know not why. Surely the reference is to Valerius Maximus, who has at least a passing reference to Caesar; lib. vii. cap. 6.

l. 3911. *Ord and ende*, beginning and end. Tyrwhitt notes that the suggested emendation of *ord* for *word* was proposed by Dr. Hickes, in his Anglo-Saxon Grammar, p. 70. Hickes would make the same emendation in Troil. and Cres. v. 1683;

'And of this broche he told him *ord and ende*,'

where the editions have *word*. He also cites the expression *ord and ende* from Caedmon; see Thorpe's edition, p. 225, l. 30. We also find *from orde oð ende* = from beginning to end, in the poem of Elene (Vercelli MS.) ed. Grein, l. 590. *Ord and ende* occurs also at a later period, in the Ormulum, l. 6775; and still later, in Floriz and Blancheflur, l. 47, ed. Lumby, in the phrase,

'*Ord and ende* he haþ him told
Hu blaunchefluŕ was þarinne isold.'

Tyrwhitt argues that perhaps Chaucer may himself have mistaken the true spelling of the phrase; but perhaps we may put down the error to the scribes. If conjectural emendation be admissible in rare cases, this seems one where there need be little hesitation in restoring the true text. *Orde and end* explains our modern *odds and ends*; see Garnett's Essays, p. 37.

CROESUS.

l. 3917. *Cresus;* king of Lydia, B.C. 560–546, defeated by Cyrus at Sardis. Cyrus spared his life, and Croesus actually survived his benefactor. Chaucer, however, brings him to an untimely end. The story of Croesus is in Boccaccio, De Casibus Virorum, lib. iii. cap. 20. See also Herodotus, lib. 1; Plutarch's life of Solon, &c. But Boccaccio represents Croesus as surviving his disgraces. Tyrwhitt says that the story seems to have been taken from the Roman de la Rose, ll. 6312-6571 (ed. Méon); where the English Romaunt of the Rose is defective. In Chaucer's translation of Boethius, bk. ii. pr. 2, ed. Morris, p. 35, we find this sentence. 'Wost [*knowest*] þou not how Cresus, king of lyndens (*sic*), of whiche kyng Cirus was ful sore agast a litel byforne, þat þis rewlyche [*pitiable*] Cresus was caust of [*by*] Cirus, and lad to þe fijr to be brent; but þat a reyne descendede doun from heuene, þat rescowede him?' In the House of Fame, bk. i. l. 104–6, we have an allusion to the 'avision' [*vision*, dream] of

> 'Cresus, that was king of Lide,
> That high upon a gibbet dide.'

See also Nonne Pr. Ta. l. 318. The tragic version of the fate of Croesus is given by Vincent of Beauvais, Speculum Historiale, iii. 17; and I give a long extract, as it seems to be the account which is followed in the Roman de la Rose. It must be premised that Vincent makes Croesus to have been taken prisoner by Cyrus *three times*.

'Alii historiographi narrant, quod in secunda captione, iussit cum Cyrus rogo superponi et assari, et subito tanta pluuia facta est, vt eius immensitatē ignis extingueretur, vnde occasionem repperit euadendi. Cumque postea hoc sibi prospere euenisse gloriaretur, et opum copia nimium se iactaret, dictum est ei a Solone quodam sapientissimo, non debere quemquam in diuitiis et prosperitate gloriari. Eadem nocte uidit in somnis quod Jupiter eum aqua perfunderet, et sol extergeret. Quod cum filiae suae mane indicasset, illa (vt res se habebat) prudenter absoluit, *dicens:* quod cruci esset affigendus et aqua perfundendus et sole siccandus. Quod ita demum contigit, nam postea a Cyro crucifixus est.' Compare the few following lines from the Roman de la Rose, with ll. 3934–8 and l. 3948—

> 'Jupiter, ce dist, le lavoit,
> Et Phebus la *toaille* avoit,
> Et se penoit de l'essuier . .
> Bien le dist *Phanie* sa fille,
> Qui tant estoit sage et soutille,' &c.

l. 3951. The passage here following is repeated from the Monkes Prologue, and copied, as has been said, from Boethius, bk. ii. pr. 2. It is to be particularly noted that the passage quoted from Boethius in the note to l. 3917 almost immediately precedes the passage quoted in the note to l. 3163.

l. 3956. See note to l. 3972 below.

NOTES TO THE NONNE PRESTES PROLOGUE.

l. 3957. *The knight.* See the description of him, Prol. l. 43.

l. 3961. *For me,* for myself, for my part. Cp. the phrase 'as for me.'—M.

l. 3970. 'By the bell of Saint Paul's church (in London).'

l. 3972. The host alludes to the concluding lines of the Monkes Tale, l. 3956, then repeats the words *no remedie* from l. 3183, and cites the word *biwaille* from l. 3952. Compare all these passages.

l. 3982. *Piers.* We must suppose that the host had by this time learnt the monk's name. In l. 3120 above, he did not know it.

l. 3984. 'Where it not for the ringing of your bells'; lit. were there not a clinking of your bells (all the while). 'Anciently no person seems to have been gallantly equipped on horseback, unless the horse's bridle or some other part of the furniture was stuck full of small bells. Vincent of Beauvais, who wrote about 1264, censures this piece of pride in the knights-templars; Hist. Spec. lib. xxx. c. 85'; &c.—Warton, Hist. Eng. Poetry (ed. Hazlitt), ii. 160; i. 264. See also note to Prol. l. 170.

l. 3990. 'Ubi auditus non est, non effundas sermonem'; Ecclus. xxxii. 6. (Vulgate); the A. V. is different. The common proverb, 'Keep your breath to cool your broth,' nearly expresses what Chaucer here intends.

l. 3993. *Substance* is explained by Tyrwhitt to mean 'the material part of a thing.' Chaucer's meaning seems not very different from Shakespeare's in Love's La. Lost, v. 2. 871—

> 'A jest's prosperity lies in the ear
> Of him that hears it; never in the tongue
> Of him that makes it.'

l. 3995. 'For the propriety of this remark, see note to Prol. l. 166'; Tyrwhitt.

l. 4000. *Sir;* 'The title of *Sir* was usually given, by courtesy, to priests, both secular and regular'; Tyrwhitt. Tyrwhitt also remarks that, 'in the principal modern languages, John, or its equivalent, is a name of contempt or at least of slight. So the Italians use *Gianni*, from whence *Zani* [Eng. *zany*]; the Spaniards *Juan*, as *Bobo Juan*, a foolish John; the French *Jean*, with various additions.' The reason (which Tyrwhitt failed to see) is simply that *John* is one of the commonest of common names. For example, twenty-three popes took that name; and cf. our phrase *John* Bull, which answers to the French *Jean* Crapaud, and the Russian *Ivan* Ivanovitch, 'the embodiment of the peculiarities of the Russian people'; Wheeler's Noted Names of Fiction. Ivan Ivanovitch would be John Johnson in English and Evan Evans in Welsh.

l. 4004. *Serue* is two syllables. *Rek*, in the Harl. MS., is more correct than *rekke* of the other MS. The 2nd pers. imper. sing. exhibits the stem of a verb, without addition. *A bene*, the value of a bean; in the Milleres Tale

a kers (i. e. a blade of grass) occurs in a similar manner; which has been corrupted into 'not caring a *curse*'!

l. 4006. *Ye*, yea, is a mild form of assent; *yis* is a stronger form, generally followed, as here, by some form of asseveration. See note to l. 1900 above.

l. 4008. *Attamed*, commenced, begun. The Lat. *attaminare* and Low Lat. *intaminare* are equivalent to *contaminare*, to contaminate, soil, spoil. From Low Lat. *intaminare* comes the French *entamer*, to cut into, attack, enter upon, begin. From *attaminare* comes the O. E. *attame* or *atame*, with a similar sense. The notion of beginning is taken from that of cutting into a joint of meat or of broaching or opening a cask. This is well shown by the use of the word in Piers the Plowman, B. xvii. 68, where it is said of the Good Samaritan in the parable that he 'breyde to his boteles, and bothe he *atamede*'; i. e. he went hastily to his two bottles, of wine and oil, and broached or opened them both. So here, the priest *broached, opened*, or *began* his tale.

NOTES TO THE CLERKES PROLOGUE.

l. 1. *Clerk*. See the description of him, Prol. l. 285.

l. 3. *Were newe spoused*, who should be (i. e. is) newly wedded.

l. 6. See Eccles. iii. 1; 'To every thing there is a season,' &c.

l. 7. *As beth*, pray be. The word *as*, nearly equivalent to 'I pray,' is sometimes used thus with the imperative mood. Since *as* is short for *al-so*, it means literally *even so, just so*. Cp. *as keep*, Kn. Ta. 1444; *as sende*, id. 1459; *as doth*, Sq. Ta. 458; '*as beth* not wroth with me'; Troil. and Cress. v. 145; '*as* go we seene,' i. e. pray let us go to see, id. 523; see also Cant. Ta. l. 3775 (ed. Tyrwhitt). See Mätzner, Engl. Gram. ii. 2. 505.

l. 18. *Hy style*, lofty, learned, somewhat pedantic style; see l. 41.

l. 22. *Yerde*, control, governance; lit. yard, rod; so we say 'under the rod.' This expression occurs also in the Shipman's Tale.

l. 27. *Padowe*, Padua, in the N. E. of Italy. Petrarch resided at Arqua, two miles from Padua. He died July 18, 1374. See note *m*, p. x, of Dr. Morris's edition of the Prologue, &c. I cannot see the slightest reason for supposing Chaucer to have told a deliberate and unnecessary falsehood. Supposing that Petrarch did not *write out* his Latin version of the story till June 1373, we may still take Chaucer's words literally, that he first *learnt* or *heard* the story from Petrarch himself, and not long afterwards translated it from a MS. copy. See Preface, p. xxix.

l. 33. *Of poetrye*, with his poetry. *Of* is similarly used in l. 34.

l. 34. *Linian;* 'the canonist Giovanni di Lignano, once illustrious, now forgotten, though several works of his remain. He was made Professor of Canon Law at Bologna in 1363, and died at Bologna in 1383'; Morley's English Writers, ii. 322. Tyrwhitt first pointed out the person here alluded to, and says—'there is some account of him in Panzirolus, de Cl. Leg.

Interpret. l. iii. c. xxv. Joannes, a Lignano, agri Mediolanensis vico oriundus, et ob id *Lignanus* dictus, &c. One of his works, entitled *Tractatus de Bello*, is extant in MS. Reg. 13 B. ix [Brit. Mus.]. He composed it at Bologna in the year 1360. He was not however a mere lawyer. Chaucer speaks of him as excelling in *philosophy*, and so does his epitaph in Panzirolus. The only specimen of his philosophy that I have met with is in MS. Harl. 1006. It is an astrological work, entitled Conclusiones Judicii composite per Domnum Johannem de Lyniano super coronacione Domni Urbani Pape VI. A. D. 1378,' &c. Lignano is here said to be near Milan, and to have been the lawyer's birthplace. In l. 38, Chaucer speaks of his death, shewing that Chaucer wrote this prologue later than 1383.

l. 43. *Proheme*, proem, introduction. Petrarch's treatise (taken from Boccaccio's Decamerone, Day x, Novel 10) is entitled 'De obedientia ac fide uxoria Mythologia.' It is preceded by a letter to Boccaccio, but this is not here alluded to. What Chaucer means is the first section of the tale itself, which begins thus:—'Est ad Italiae latus occiduum Vesulus, ex Apennini iugis mons unus altissimus . . . Padi oratu nobilissimus, qui eius a latere fonte lapsus exiguo orientem contra solem fertur, mirisque mox tumidus incrementis . . . Liguriam gurgite uiolentus intersecat; dehinc Aemiliam, atque Flaminiam, Venetiamque discriminans . . . in Adriaticum mare descendit.' *Pemond*, Piedmont. *Saluces*, Saluzzo, S. of Turin. *Vesulus*, Monte Viso. See the description of the route from Mont Dauphin to Saluzzo, by the Col de Viso, in Murray's Guide to Switzerland and Piedmont.

l. 51. *To Emelward*, towards Aemilia. Tyrwhitt says—'One of the regions of Italy was called Aemilia, from the *via Aemilia*, which crossed it from Placentia [Piacenza] to Rimini. Placentia stood upon the Po. Pitiscus, Lex. Ant. Rom. in v. *Via Aemilia*. Petrarch's description . . . is a little different.' See note above. *Ferrare*, Ferrara, on the Po, not far from its mouth. *Venyse*, rather the Venetian territory than Venice itself.

l. 54. 'It seems to me a thing irrelevant, excepting that he wishes to introduce his story'; or it may mean, 'impart his information.'

NOTES TO THE CLERKES TALE.

l. 57. In many places this story is translated from Petrarch almost word for word; and as Tyrwhitt remarks, it would be endless to cite illustrative passages from the original Latin. The first stanza is praised by Professor Lowell, in his Study Windows, p. 208, where he says—'What a sweep of vision is here!' Chaucer is not quite so close a translator here as usual; the passage in Petrarch being—'Inter caetera ad radicem Vesuli, terra Salutiarum, uicis et castellis satis frequens, Marchionum arbitrio nobilium quorundum regitur uirorum.'

l. 82. *Leet he slyde*, he allowed to pass unattended to, neglected. So we find 'Let the world *slide*'; Induction to Taming of the Shrew, l. 5. See

Marsh's Student's Manual of Eng. Lang. p. 125, where the expression is noted as still current in America. Petrarch has—'alia penè cuncta negligeret.'

l. 86. *flockmele*, in a flock or troop; Pet. has 'cateruatim.' Cf. E. *piece-meal*; we also find *wukemalum*, week by week, Ormulum, 536; *lim-mele*, limb from limb, Layamon, 25618: *hipyllmelum*, by heaps; Wycl. Bible, Wisdom xviii. 25: Koch, Eng. Gramm. ii. 292.

l. 99. 'Although I have no more to do with this matter than others have who are here present.' Observe that the Marquis is addressed as *ye*, not *thou*, the former being a title of respect.

ll. 103–105. These three lines are not in the original.

l. 106. There is a grammatical error here, owing to a confusion of construction. It should be *us lyketh ye*, i. e. you are pleasing to us; but *as lyketh yow*, as it pleases you, was *also* a common phrase, and the confusion has resulted in an error. We do not find *you* as a nominative case in the fourteenth century. *Yow leste*, it may please you, in l. 111, is correct.

l. 115. Cf. Barbour's Bruce, ed. Skeat, i. 266–8.—M.

ll. 118, 119. Expanded from—'uolant enim dies rapidi.'

l. 121. *Still as stoon*; Latin text, 'tacita.'

l. 129. *We wol chese yow*, we will choose for you.

l. 147. *Ther*, where. This line is Chaucer's own.

l. 157. *Bountee*, goodness. *Strene*, race, stock. Petrarch has—'Quicquid in homine boni est, non ab alio quam a Deo est.'

l. 168. *As*, as if. This line, in Petrarch, comes after l. 173. Lines 174, 175 are Chaucer's own.

l. 172. *As euer*, &c. as ever I may thrive, as I hope to thrive.

ll. 190–196. Expanded from—'Et ipse nihilominus eam ipsam nuptiarum curam domesticis suis imposuit, edixitque diem.'

ll. 197–203. Expanded from—'Fuit haud procul a palatio uillula paucorum atque inopum incolarum.'

ll. 211–217. Sometimes Chaucer translates literally, and sometimes he merely paraphrases, as here. Lines 215–217 are all his own.

l. 220. *Rype and sad corage*, a mature and staid disposition. Petrarch has—'sed uirilis senilisque animus uirgineo latebat in pectore.'

l. 223. *Spinning*; i. e. she spun whilst keeping the sheep. L. 224 is Chaucer's.

l. 227. *Shredde and seeth*, sliced and sod (or boiled). Lat. 'domum rediens oluscula et dapes fortunae congruas praeparabat, durumque cubiculum sternebat,' &c.

l. 229. *On-lofte*, aloft. She kept up her father's life, i. e. sustained him.

l. 234. For this line the Latin has only the word *transiens*.

l. 237. *In sad wyse*, soberly; Lat. senili grauitate.

l. 242. Here *the people* means the common people; Lat. '*uulgi* oculis.' In the next line *he* is emphatic, meaning that *his* eyes were quicker to perceive than *theirs*.

l. 253. *Hath doon make*, hath caused to be made. Lat. 'Ipse interim et anulos aureos et coronas et balteos conquirebat.' Chaucer inserts *asure*, the colour of fidelity; see Squieres Tale, l. 644, and note. For *balteos*, he substitutes the familiar English phrase *broches and ringes*; cf. P. Plowm. B. prol. 75.

l. 259. Here Chaucer omits a sentence, which is perhaps material;—'Uenerat expectatus dies, et cum nullus sponsae rumor audiretur, admiratio omnium uehementer excreuerat.' Can a stanza have been lost?

l. 260. *Undern* (lit. the intervening or middle period) has two meanings in the Teutonic tongues; (1) mid-forenoon, i. e. 9 a.m.; and (2) mid-afternoon, or 3 p.m. In this passage it is clearly the former that is meant; indeed in l. 981, where it occurs again, the original has 'proximae lucis *hora tertia*,' i. e. 9 a.m. In *this* passage, the original has *hora prandii*, meaning luncheon-time, which in Chaucer's time would often be 9 a.m. See note to Piers Pl. B. vi. 147; and see *Undern* in the Glossary.

ll. 260–294. Expanded and improved from the following short passage—'Hora prandii iam aderat, iamque apparatu ingenti domus tota feruebat. Tum Gualtherus, aduentanti ueluti sponsae obuiam profecturus, domo egreditur, prosequente uirorum ac matronarum nobilium caterua. Griseldis omnium quae erga se pararentur ignara, peractis quae agenda domi erant, aquam e longinquo fonte conuectans paternum limen intrabat: ut, expedita curis aliis, ad uisendam domini suam sponsam cum puellis comitibus properaret.'

l. 322. *Gouerneth*, arrange, dispose of. Observe the use of the *plural* imperative, as a mark of respect. When the marquis addresses Griseldis as *ye*, it is a mark of extreme condescension on his part; the Latin text has *tu* and *te*.

ll. 337–343. Expanded from—'insolito tanti hospitis aduentu stupidam inuenere; quam iis uerbis Gualtherus aggreditur.'

l. 350. *Yow auyse*, consider the matter; really a delicate way of expressing refusal. Compare the legal formula *le roy s'avisera* for expressing the royal refusal to a proposed measure.

l. 364. *For to be deed*, even if I were to be dead, were to die; Lat. 'et si me mori iusseris, quod moleste feram.'

ll. 375, 376. These characteristic lines are Chaucer's own. So are ll. 382, 383.

l. 381. *Corone*, nuptial garland; Lat. corona. See Brand's Pop. Antiq. ed. Ellis, ii. 123.

l. 388. *Snow-whyt*; Lat. 'niueo.' Perhaps Spenser took a hint from this; F. Q. i. 1. 4.

l. 393. Repeated, slightly altered, from l. 341.

l. 409. *Thewes*, mental qualities. So also in Cant. Ta. 9416 (Tyrwhitt); Gower, Conf. Amant. lib. vii, sect. 1; Spenser, F. Q. i. 9. 3; i. 10. 4; ii. 1. 33, &c. 'The common signification of the word *thews* in our old writers, is manners, or qualities of mind and disposition . . . By *thews* Shake-

speare means unquestionably brawn, nerves, muscular vigour (Jul. Caes. i. 3; 2 Hen. IV. iii. 2; Hamlet i. 3). And to this sense, and this only, the word has now settled down; the other sense, which was formerly so familiar in our literature, is quite gone out and forgotten. [With respect to *theawe* = sinew in Layamon, l. 6361] Sir F. Madden remarks (iii. 471):—"This is the only instance in the poem of the word being applied to bodily qualities, nor has any other passage of an earlier date than the sixteenth century been found in which it is so used." It may be conjectured that it had only been a provincial word in this sense, till Shakespeare adopted it'; Craik's English of Shakespeare; note on Jul. Caesar, i. 3.

l. 412. *Embrace,* hold fast; 'omnium animos nexu sibi magni amoris *astrinxerat.*'

l. 421. *Roially*; alluding to the royal virtues of Griseldis.

l. 429. Not only the context, but the Latin text, justifies the reading *homlinesse. Feet* is fact, i. e. act. The Latin is—'Neque uero solers sponsa muliebria tantum haec *domestica*, sed, ubi res posceret, publica etiam obibat officia.' Lines 432–434 are Chaucer's own.

l. 444. 'Although it would have been liefer to her to have borne a male child'; i. e. she would rather, &c. The Latin has—'quamuis filium maluisset.'

ll. 449–462. Expanded from—'Cepit (ut fit) interim Gualtherum, cum iam ablactata esset infantula (mirabilis quaedam quàm laudabilis, [*aliter*, an mirabile quidem magis quam laudabile,] doctores iudicent) cupiditas satis sat expertam charae fidem coniugis experiendi altius, et iterum atque iterum retentandi.'

l. 483. Note Walter's use of the word *thee* here, and of *thy* twice in the next stanza, instead of the usual *ye*. It is a slight, but significant sign of insult, offered under pretence of reporting the opinion of others. In l. 492 we have *your* again.

l. 504. *Thing*, possession. Lat. 'de rebus igitur tuis fac ut libet.'

l. 516. *A furlong wey or two*, the distance of one or two furlongs, a short distance, a little. Merely an almost proverbial way of expressing distance, not only of space, but of time. The line simply means—'a little after.'

l. 525. *Stalked him;* marched himself in, as we should say. This use of *him* is remarkable, but not uncommon.

ll. 533–539. Lat. 'Iussus sum hanc infantulam accipere, atque eam—Hic sermone abrupto, quasi crudele ministerium silentio exprimens, subticuit.' Compare 'Quos ego'—; Virgil, Aen. i. 135!

ll. 540–546. Lat. 'Suspecta uiri fama; suspecta facies; suspecta hora; suspecta erat oratio; quibus etsi clare occisum iri dulcem filiam intelligeret, nec lachrymulam tamen ullam, nec suspirium dedit.' Mr. Wright quotes this otherwise, putting *dulce* for *dulcem*, and stopping at *intelligeret.*

ll. 547–567. Chaucer expands the Latin, and transposes some of the

matter. Lines 561–563 precede ll. 547–560 in the original, which merely has—'in nutrice quidem, nedum in matre durissimum; sed tranquilla fronte puellam accipiens aliquantulum respexit & simul exosculans benedixit, ac sanctae crucis signum impressit, porrexitque satelliti.'

l. 570. After *That* in this line, we ought, in strict grammar, to have *ye burie* in the next line, instead of the imperative *burieth*. But the phrase is idiomatic, and as all the seven best MSS. agree in this reading, it is best to retain it. Tyrwhitt alters *That but* to *But if*.

l. 579. *Somwhat*, in some degree. But Petrarch says differently—'*uehementer* paterna animum pietas mouit.'

ll. 582-591. Lat. 'Iussit satelliti obuolutam pannis, cistae iniectam, ac iumento impositam, quiete omni qua posset diligentia Bononiam deferret ad sororem suam, quae illic comiti de Panico nupta erat,' &c.

l. 586. 'But, under penalty of having his head cut off'; lit. of cutting off his head

l. 589. *Boloigne*, Bologna, E. by S. from Modena, and a long way from Saluzzo. *Panik* answers to the *de Panico* in note to l. 582; Boccaccio has *Panago*. I observe in the map the river *Panaro* flowing between Modena and Bologna; perhaps there is some connection between the names. Tyrwhitt has *Pavie* (Pavia) in his text, but corrects it in the notes.

l. 602. *In oon*, in one and the same state: *euer in oon*, always alike; so also in l. 677. Cf. Kn. Ta. 913.

l. 607. This must mean—'no accidental sign of any calamity.'

l. 615. *Merië*; three syllables; cf. Non. Pr. Ta. 146. Ll. 621-623 are Chaucer's own.

l. 625. *Sikly berth*, hardly bear, dislike. Lat. 'populum *aegre ferre*,' &c.

l. 643. Lat. 'ne te inopinus et subitus dolor turbet.'

ll. 645–651. Expanded from—'Dixi (ait) et repeto, nihil possum seu uelle, seu nolle, nisi quae tu; neque uero in ijs filiis quicquam habeo, praeter laborem.'

l. 663. *Plesancë*, three syllables; *stabl*,' one syllable.

l. 666. The pain of death is not to be compared to the pleasure of your love. Lat. 'nec mors ipsa nostro fuerit par amori.' Cf. ll. 817, 1091.

l. 687. *Euer longer*, &c. i. e. ever the longer (he thinks of it) the more he wonders.

ll. 701–707. Expanded from—'sed sunt qui, ubi semel incepeiint, non desinant; immo incumbant, haereantque proposito.'

l. 714. *More penible*, more painstaking; Lat. 'obsequentior.'

l. 719. 'She made it clear that no wife should of herself, on account of any worldly anxiety, have any will, in practice, different from that of her husband.'

l. 722. *Sclaundre*, ill fame, ill report concerning Walter. See l 730.

l. 738. *Message*, a messenger; Lat. '*nuncios* Romam misit.' So in Old English we find *prisoun* or *prison* for prisoner; Piers Pl. B. vii. 30.

l. 772. *Anon*, immediately. It was not uncommon in olden times for

girls to be married at twelve years of age. The Wife of Bath was first married at that age.

l. 797. Lat. 'magna omnis fortuna seruitus magna est.'

l. 850. *Were* agrees with the word *clothes* following; cf. *it ben*, Piers Plowm. B. vi. 56. She did not really bring her husband even the dower of her old clothes, as they were taken from her. Lines 851–861 are all Chaucer's own, and shew his delicacy of touch.

l. 871. Probably suggested by Job i. 21.

l. 903. *Lyues*, alive; *a lyues creature*, a creature alive, a living being. *Lyues* is an adverb, formed like *nedes*, from the genitive case of the substantive. There are other instances of its use.

'Yif I late him *liues* go,' Havelok, 509;

i. e. if I let him go away *alive*. And again *lyues* = alive, in Piers Pl. B. xix. 154.

l. 910. After this line, Chaucer has omitted the circumstance of Janicola's preserving his daughter's old clothing; 'tunicam eius hispidam, et attritam senio, abditam paruae domus in parte seruauerat.' See l. 913.

l. 911. *Agayns*, towards, so as to meet. *To go agayns*, in Old English, is *to go to meet*. So also *to come agayns*, *to ryde agayns* (or *agayn*). See *Agayn* in Glossary to Spec. of Eng. (Morris and Skeat). Ll. 915–917 are Chaucer's own.

l. 916. 'For the cloth was poor, and many days older now than on the day of her marriage.'

l. 934. *Namely of men*, especially of *men*, where *men* is emphatic. The whole of this stanza (932–938) is Chaucer's.

l. 938. *But*, except, unless; *falle*, fallen, happened; *of newe*, newly, an adverbial expression. It means then, 'unless it has happened very lately.' In other words, 'If there is an example of a man surpassing a woman in humility, it must have happened very lately; for I have never heard of it.'

l. 939. *Pars Sexta*. This indication of a new part comes in a fitting place, and is taken from Tyrwhitt, who may have found it in a MS. But there is no break here in the original, nor in any of the eight MSS. of Chaucer which I have consulted. *Erl of Panik*; Lat. 'Panicius comes.'

l. 940. *More and lesse*, greater and smaller; i. e. everybody. So also in the Frank. Tale, 'riueres *more and lesse*'; Cant. Ta. 11366. So also *moche and lite*, great and small, Prol. 494; *moste and leste*, greatest and least, Kn. Ta. 1340. Spenser has, F. Q. vi. 6. 12,—

''Gainst all, both bad and good, both most and least.'

l. 941. *Alle and some*, i. e. all and one, one and all. See Morris's Eng. Accidence, sect. 218, p. 142.

l. 960. *Wommen*; some MSS. have *womman*, as in Tyrwhitt. But MS. E. is right. Petrarch uses the word *foeminas*, not *foeminam*.

l. 965. *Yuel biseye*, ill provided; lit. ill beseen. The word *yuel* is pronounced here almost as a monosyllable (as it were *yv'l*), as is so commonly

the case with *euer*; indeed generally, words ending with *el* and *er* are often thus clipped. A remarkable instance occurs in the Milleres Tale (Six-text, A. 3715) where we not only have a similar ending, but the word *euer* in the same line—

That trewë loue was euer so yuel biset.

See also *yuel apayed* in line 1052 below. The converse to *yuel biseye*, is *richely biseye*, richly provided or adorned, in l. 984 below.

l. 981. Lat. 'Proximae lucis hora tertia comes superuenerat'; see note to l. 260.

ll. 995–1008. These two stanzas are Chaucer's own, and are so good that they may have been a later addition. In MS. E. the word *Auctor* is inserted in the margin, and l. 995 begins with a large capital letter. At the beginning of l. 1009 is a paragraph-mark, shewing where the translation begins again. *Vnsad*, unsettled.

l. 999. 'Ever full of tittle-tattle, which would be dear enough at a half-penny.' *Iane*, a small coin of Genoa (Janua); see Rime of Sir Thopas, 1925. The first stanza (995–1001) is supposed to be uttered by the sober and discreet part of the population; see l. 1002.

l. 1031. *Lyketh thee*, pleases thee. The marquis addresses her as *thou*, because all suppose her to be a menial.

l. 1039. *Mo*, lit. more; but also used in the sense of *others*, or, as here, *another*. The modern phrase would be, 'as you did *somebody else*.' The extreme delicacy of the hint is admirable. This use of *mo* is not common, but there are a few examples of it. Thus, in Specimens of English, ed. Morris and Skeat, we have, at p. 47, l. 51—

'Y sike for vnsete;
Ant mourne ase men doþ *mo*;'

i.e. I sigh for unrest, and mourn as *other* men do.' And on the next page, p. 48, l. 22, we have

'Mody meneþ so doþ *mo*,
Ichot ycham on of þo;'

i.e. 'The moody moan as *others* do; I wot I am one of them.' Somewhat similar is the expression *oþer mo*, where we should now say *others as well;* Piers Plowman, C. v. 10. Tyrwhitt's suggestion that Chaucer has licentiously turned *me* into *mo* for the mere sake of getting a rime, in which he has hitherto been followed by every editor, is only to be repudiated. It may well have been with the very purpose of guarding against this error that, in the Ellesmere and Hengwrt MSS., the original Latin text is here quoted in the margin—'unum bona fide te precor et moneo: ne hanc illis aculeis agites, quibus *alteram* agitasti.' Chaucer, who throughout surpasses his original in delicacy of treatment, did not permit himself to be outdone here; and Boccaccio also has the word *altra*. The use of *me* would have been a *direct* charge of unkindness, spoiling the whole story. See l. 1045.

l. 1049. *Gan his herte dresse*, addressed his heart, i. e. prepared it, schooled it. The O. E. *dresse* is our modern *direct;* both being from Lat. *dirigere*.

l. 1053. Here we may once more note the use of the word *thy*, the more so as it is used with a quite different tone. We sometimes find it used, as here, *between equals*, as a term of *endearment;* it is, accordingly, very significant. See l. 1056.

l. 1066. *That other*, the other, the boy.

l. 1071. *Non*, any, either. The use of it is due to the preceding *nat*.

l. 1079. Professor Morley, in his English Writers, ii. 324, aptly remarks here—'And when Chaucer has told all, and dwelt with an exquisite pathos of natural emotion all his own upon the patient mother's piteous and tender kissing of her beloved children—for there is nothing in Boccaccio, and but half a sentence in Petrarch, answering to these four beautiful stanzas (1079–1106)—he rounds all, as Petrarch had done, with simple sense, which gives religious meaning to the tale, then closes with a lighter strain of satire which protects Griselda herself from the mocker.'

l. 1133. *His wyues fader*, i. e. Janicola. This circumstance should have been mentioned *before* l. 1128, as in the original.

l. 1140. For *of* (Ellesmere MS.) the other MSS. read *in*.

l. 1141. *Auctour*, author, i. e. Petrarch, whom Chaucer follows down to l. 1162. Ll. 1138–1141 are Chaucer's own, and may be compared with his poem on the Golden Age; see Chaucer's Boethius, ed. Morris, pp. 50, 180.

l. 1144. *Importable*, intolerable; Lat.—'huius uxoris patientiam, quae mihi *uix imitabilis* uidetur.' Of course ll. 1147–8 are Chaucer's.

l. 1151. 'Receive all with submission.' Fr. *en gré*, gratefully, in good part. *Sent*, sendeth; present tense. The past tense is *sente*, which would not rime.

l. 1152. 'For it is very reasonable that He should prove (or test) that which He created.'

l. 1153. *Boughte*, (hath) redeemed. See St. James i. 13.

l. 1162. Here Petrarch ends his narrative, and here, beyond all doubt, Chaucer's translation originally ended also. From this point to the end is the work of a later period, and in his best manner. He easily links on his addition by the simple expression *lordinges, herkneth;* and in l. 1170, he alludes to the *Wife of Bath*, of whom probably he had never thought when first translating the story.

l. 1177. Here the metre changes; the stanzas are of six lines, and all six stanzas are linked together. There are but three rimes throughout;—*ence* in the first and third lines of every stanza,—*aille* in the second, fourth, and sixth (requiring *eighteen* rimes in all), and *-ynde* in the fifth line. It is a fine example even from a metrical point of view alone.

l. 1188. *Chicheuache*, for *chiche vache*, i. e. lean cow. The allusion is to an old fable, apparently of French origin, which describes a monstrous cow named *Chiche Vache* as feeding entirely upon patient wives, and being very lean in consequence of the scarcity of her diet. A later form of the fable

adds a second beast, named *Bicorne* (two-horned) who, by adopting the wiser course of feeding upon patient husbands, was always fat and in good case. Mr. Wright says—'M. Achille Jubinal, in the notes to his *Mystères inédits du xv Siècle*, tom. i. p. 390, has printed a French poetical description of *Chichevache* from a MS. of the fourteenth century. In the French miracle of St. Geneviève, of the fifteenth century (Jubinal, ib. p. 281), a man says satirically to the saint,

'Gardez vous de la *chicheface*,
El vous mordra s'el vous encontre,
Vous n'amendez point sa besoigne.'

A poem by Lydgate on *Bycorne and Chichevache* is printed in Mr. Halliwell's Minor Poems of Dan John Lydgate, p. 129 (Percy Society); see Morley's English Writers, ii. 426. The passage in Chaucer means, 'Beware of being too patient, lest Chichevache swallow you down.'

l. 1189. *Folweth Ekko*, imitate Echo, who *always replies*.

l. 1200. 'Always talk (or rattle) on, like a mill' (that is always going round and making a noise). Cf. 'As fast as millwheels strike'; Tempest, i. 2. 281.

l. 1204. *Auentaille*, the lower half of the moveable part of a helmet which admitted air; called by Spenser the *ventail*, F. Q. iv. 6. 19; v. 8. 12; and by Shakespeare the *beaver*, Hamlet, i. 2. 230. It is explained, in Douce's Illustrations of Shakespeare, that the moveable part of the helmet in front was made in two parts, which turned on hinges at the sides of the head. The upper part is the *visor*, to admit of vision, the lower the *ventail*, to admit of breathing. Both parts could be removed from the face, but only by lifting them *upwards*, and throwing them *back*. If the *visor* alone were lifted, only the upper part of the face was exposed; but if the *ventail* were lifted, the visor of course went with it, and the whole of the face was seen. Compare Fairfax's Tasso, vii. 7—

'But sweet Erminia comforted their fear,
Her *ventail* up, her visage *open laid*.'

So also in Hamlet. With reference to the present passage, Mr. Bell says that *and eek his auentaille* is a perfect example of bathos. I fail to see why; the weapon that pierced a *ventail* would pass into the head, and inflict a death-wound. The passage is playful, but not silly.

l. 1211. 'As light as a leaf on a linden-tree' was an old proverb. See Piers Pl. B. i. 154.

NOTES TO THE MARCHAUNTES PROLOGUE.

l. 1213. *Weping and wayling*; an expression caught from l. 1212, and linking this prologue to the foregoing tale. Yet in 14 MSS. the Merchant's Tale is separated from the Clerk's; Trial Forewords, by F. J. Furnivall (Chaucer Soc.), p. 28.

ll. 1221, 1222, *What*, why. *At al*, in every respect.

l. 1227. This theme is enlarged upon in Lenvoy de Chaucer à Bukton, a late minor poem.

l. 1230. *Seint Thomas.* Whenever this Apostle is mentioned, he is nearly always said to be *of India*, to distinguish him, it may be, from Saint Thomas of Canterbury. Some account of the shrine of St. Thomas, of the manner of his death, and of miracles wrought by him, is given in Marco Polo, bk. iii. ch. 18. Colonel Yule tells us that the body of St. Thomas lay at Mailapúr, a suburb of Madras. The legend of St. Thomas's preaching in India is of very high antiquity. St. Jerome speaks of the Divine Word being everywhere present in His fulness 'cum Thomâ in India, cum Petro Romæ,' &c.; Sci. Hieronomi Epist. lix., ad Marcellam. Gregory of Tours (A.D. 544-595) speaks of the place *in India* where the body of St. Thomas lay before it was transported to Edessa in the year 394. See the whole of Colonel Yule's long note upon the subject; and the account of Saint Thomas in Mrs. Jameson's Sacred and Legendary Art.

NOTES TO THE MERCHANT'S END-LINK.

l. 2420. *Swich a wyf*, i. e. the wife described in the Marchauntes Tale, as deceiving her husband.

l. 2422. *Bees.* In the Clerk. Ta. 204, Chaucer has *been* as the plural of *bee*; see *Been* in the Glossary, and cf. Nonne Pr. Ta. 571.

l. 2431. *In conseil*, in (secret) council, between ourselves.

l. 2435. The phrase *cause why* is now considered vulgar; it is common in London. The word *causë* is disyllabic.

l. 2436. *Of somme*, by some, by some one. So *of whom* = by whom in the next line. He says he need not say *by whom* it would be told; *women* are sure to utter such things. This is a clear allusion to the ladies in the company, and to the Wife of Bath in particular, who certainly would not have kept such things to herself. *Outen*, to utter, occurs again in the Chanons Yemannes Prologue; ed. Wright, l. 12762. It is rare.

NOTES TO THE SQUIERES TALE.

Group F, l. 1. There is nothing to link this tale inseparably with the preceding one, and, accordingly, in the Six-text edition, the sixth fragment is made to begin here. In the Ellesmere MS., and several others, the Squire's Head-link follows the Merchant's End-link without any break. In many MSS. it follows the Man of Law's Tale; but that is the wrong place for it. See note to Group B, l. 1165.

l. 2. An allusion to Prol. l. 97, unless (which is quite as probable) the passage in the Prologue was written afterwards.

l. 9. *Sarray*, Sarai. This place has been identified, past all doubt, by Colonel Yule in his edition of Marco Polo's Travels, vol. i. p. 5, and vol. ii. p. 424. The modern name is Tzarev, near Sarepta. Sarepta is easily found on any good map of Russia by following the course of the Volga from its mouth *upwards*. At first this backward course runs N.W. till we have crossed the province of Astrakhan, when it makes a sudden bend, at Sarepta and Tsaritzin. Tsarev is now a place of no importance, but the ancient Sarai was so well-known, that the Caspian Sea was sometimes named from it; thus it is called 'the sea of Sarain' in Marco Polo, ed. Yule, ii. 424; 'the sea of Sarra' in the Catalan map of 1375; and Mare Seruanicum, or the Sea of Shirwan, by Vincent of Beauvais. Thynne, in his Animadversions on Speight's Chaucer, speaks to the same effect, and says of 'Sara' that it is 'a place yet well knowen, and bordering vppon the lake Mare Caspium.' But it is still more to the point to observe that Sarai was the place where Batu Khan, the grandson of Gengis Khan, held his court. Batu, with his Mongolian followers known as the *Golden Horde*, had established an empire in Kaptchak, or Kibzak, now S.E. Russia, about A.D. 1224. The Golden Horde further invaded Russia, and made Alexander Newski grand-duke of it, A.D. 1252. (See *Golden Horde* in Haydn's Dictionary of Dates.)

It is also quite clear that Chaucer has here confused two accounts. There were two celebrated Khans, both grandsons of Gengis Khan, who were ruling about the same time. Batu Khan held his court at Sarai, and ruled over the S.E. of Russia; but the Great Khan, named Kublai, held his court at Cambaluc, the modern Pekin, in a still more magnificent manner. And it is easy to see that, although Chaucer *names* Sarai, his description really *applies* to Cambaluc. See the Preface.

l. 10. *Russye*, Russia; invaded by the Golden Horde, as just explained. The end of the Tartar influence in Russia was in the year 1481, when Svenigorod, general of Ivan III, defeated them at the battle of Bielawisch. In the following year Ivan assumed the title of czar.

l. 12. *Cambynskan*; so in all seven MSS. (six-text and Harleian) except that in the Ellesmere MS. it more resembles *Cambyuskan*. Yet Tyrwhitt prints *Cambuscan*, probably in deference to Milton, who, however, certainly accents the word wrongly, viz. on the second syllable; Il Penseroso, l. 110. Thynne, in his Animadversions on Speight's Chaucer, speaking of the year 1240, says—'whiche must be in the tyme of the fyrst Tartariane emperor called *Caius canne*, beinge, as I suppose, he whome Chaucer namethe *Cambinscan*, for so ys [it in] the written copies, such affynytye is there betwene those two names.' Now, although the celebrated Gengis Khan died probably in 1227, the allusion to the 'fyrst Tartariane emperor' is clear; so that Thynne makes the forms *Cambius*, *Caius* (perhaps miswritten for Cāius, i.e. Ca*m*ius) and *Gengis* all equivalent. But this is the very result for which Colonel Yule has found authority, as explained in the Preface, to which the reader is referred. It is there explained that Chaucer has again confused

two accounts; for, whilst he *names* Gengis Khan (the first 'Grand Kkan'), his description really *applies to* Kublai Khan, his grandson, the celebrated 'Grand Khan' described by Marco Polo.

l. 18. *Lay*, religious profession or belief. See the Preface.

l. 20. This line scans ill as it stands in the MSS. unless we insert *eek*, as proposed in the text. MS. Hl. inserts *and* before *alwey*, which Tyrwhitt adopts; but this makes the line intolerable, as it gives *two* accented 'ands'—

And pi/tous and / just and / alwéy / yliche.

The Hengwrt MS. has—

Pietous and Iust, and euere-moore yliche,

which, better spelt, becomes—

Pitous and Iust, and euer-more yliche—

and this I take to be, on the whole, the best solution of the difficulty.

l. 22. *Centre;* often used in the sense of a fulcrum or point of extreme stability. Cf. Milton, Par. Reg. iv. 533—

'Proof against all temptation, as a rock
Of adamant, *and, as a centre, firm.*'

l. 30. Tyrwhitt inserts *sone* after *eldeste;* fortunately, it is not in the MSS. *Whichë* is a disyllable, the *e* denoting the plural form. The words *th' eldest'* form but two syllables, the *e*'s being elided; but we may fairly preserve the *e* in *highte* (cf. l. 33) from elision, for the greater emphasis, by a short pause, and we then have a perfect line—

Of which/e th' el/dest' high/te—Al/garsif / .

l. 31. *Cambalo.* I have no doubt that this name was suggested by the *Cambaluc* of Marco Polo. See the Preface.

l. 39. *Longing for*, belonging to. Cf. *longen*, Kn. Ta. 1420.

l. 44. *I deme*, I suppose. This looks as if Chaucer had read some account of a festival made by the Grand Khan on *one* of his birthdays, from which he inferred that he *always* held such a feast every year; as, indeed, was the case. See the Preface.

l. 45. *He leet don cryen*, he caused (men) to have the feast cried. The use of both *leet* and *don* is remarkable. He gave his orders to his officers, and they took care that the proclamation was made.

l. 47. It is not clear *why* Chaucer hit upon this day in particular. Kublai's birthday was in September, but perhaps Chaucer noted that the White Feast was on New Year's day, which he took to mean the vernal equinox, or some day near it. The day, however, is well defined. The 'last Idus' is the very day of the Ides, i. e. March 15. The sun entered Aries, according to Chaucer (Treatise on the Astrolabe, ii. 1. 4) on the 12th of March, at the vernal equinox; and, as a degree answers to a day very nearly, would be in the *first* degree of Aries on the 12th, in the *second* on the 13th, in the *third* on the 14th, in the *fourth* on the 15th, and in the *fifth* (or at the end of the *fourth*) on the 16th, as Chaucer most expressly says below; see note to l. 386. The sign Aries was said, in

astrology, to be the *exaltation* of the Sun, or that sign in which the Sun had most influence for good or ill. In particular, the 19th degree of Aries, for some mysterious reason, was selected as the Sun's exaltation, when most exactly reckoned. Chaucer says, then, that the Sun was in the sign of Aries, in the fourth degree of that sign, and therefore nigh (and approaching to) the 19th degree, or his special degree of exaltation. Besides this the poet says, the sun was in the 'face' of Mars, and in the mansion of Mars; for '*his* mansion' in l. 50 means *Mars's* mansion. This is exactly in accordance with the astrology of the period. Each sign, such as Aries, was said to contain 30 degrees, or 3 *faces*; a *face* being 10 degrees. The first face of Aries (degrees 1–10) was called the face of Mars, the second (11–20) the face of the Sun, the third (21–30) that of Venus. Hence the sun, being in the fourth degree, was in Mars's *face*. Again, every planet had its (so-called) *mansion* or *house;* whence Aries was called the mansion of Mars, Taurus that of Venus, Gemini that of Mercury, &c. See Chaucer's Astrolabe, ed. Skeat, pref. pp. lvi, lxvi; or Johannis Hispalensis Isagoge in Astrologiam, which gives all the technical terms.

l. 50. *Martes* is a genitive formed from the nom. *Marte* (Kn. Ta. 1163), which is itself formed, as usual, from the Latin acc. *Martem*.

l. 51. In the old astrology, different qualities are ascribed to the different signs. Thus Aries is described as *choleric and fiery* in MS. Trin. Coll. Cam. R. 15. 18, tract 3, p. 11. So too, Tyrwhitt quotes from the Calendrier des Bergers that Aries is 'chault et sec,' i. e. hot and dry.

l. 53. *Agayn*, against, opposite to; in return for the sunshine, as it were. So also in Kn. Ta. 651.

l. 59. *Deys*, raised platform, as at English feasts. But this is in Marco Polo too; see the Preface. Cf. Kn. Tale, l. 1342; and note to Prol. l. 370.

l. 63. In a similar indirect manner, Chaucer describes feasts, &c., elsewhere: see Kn. Tale, 1339–1348; Man of Lawes Tale (C. T. ed. Tyrwhitt, 5121–5127). And Spenser imitates him; F. Q. i. 12. 14; v. 3. 3.

l. 68. Mr. Wright's note on the line is—'It is hardly necessary to observe that *swans* were formerly eaten at table, and considered among the choicest ornaments of the festive board. Tyrwhitt informs us that at the intronization of Archbp. Nevil, 6 Edward iv, there were "Heronshawes iiijc." [i.e. 400]; Leland's Collectanea, vi. 2; and that at another feast in 1530 we read of "16 *Heronsews*, every one 12*d*"; Peck's Desiderata Curiosa, ii. 12.' *Heronshaw* is said to be derived from the French *heronçeau*, a young heron, a form not given in Burguy or Roquefort, and Cotgrave only has 'Haironneau, a young heron,' and 'Hairon, a heron, herne, *herneshaw*.' Halliwell quotes 'Ardeola, an *hearnesew*' from Elyot's Dict. 1559, and the form *herunsew* from Reliquiæ Antiquæ, i. 88. On the whole, *heronsewe* is clearly the name of a bird, not of a dish, as some have supposed. In fact, the word *heronsew* (for heron) is still used in Swaledale, Yorkshire.

See the quotations in Nares; also Notes and Queries, 1st Ser. iii. 450, 507; iv. 76; vii. 13. Cf. *handsaw*, for *hernshaw*, in Hamlet, ii. 2.

l. 70. *Som mete*; viz. 'horses, dogs, and Pharaoh's rats.' See the Preface.

l. 73. *Pryme*; the name of *prime* seems to mean, in Chaucer, the first quarter of the day, reckoned from 6 a. m. to 6 p. m.; and more particularly, the *end* of that period, i. e. 9 a. m. In the Nonne Prestes Tale, l. 376, the cock crew at *prime*, or 9 a. m. So here, the Squire says it is 9 o'clock, and he must proceed quickly with his story. The word is used in different senses by different writers.

l. 75. *Firste*, first design or purpose. I believe this reading is right. MS. Harl. has *purpos*, which will not scan: unless *my* be omitted, as in Tyrwhitt, though that MS. retains *my*. MSS. Cp. Ln. insert *purpos* as well as *firste*, making the line too long: whilst Hn. Cm. Pt. agree with the text here given, from MS. E.

l. 76. The second syllable in *after* is rapidly pronounced, and *thridde* is a disyllable.

l. 80. The incident of a man *riding* into the hall is nothing uncommon. Thus we have, in the Percy Folio MS. ii. 486, the line—

'The one came *ryding into the hall.*'

Warton observes—'See a fine romantic story of a Comte de Macon who, while revelling in his hall with many knights, is suddenly alarmed by the entrance of a gigantic figure of a black man, mounted on a black steed. This terrible stranger, without receiving any obstruction from guards or gates, rides directly forward to the high table, and, with an imperious tone, orders the count to follow him. Nic. Gillos, Chron. ann. 1120.' See also Warton's Obs. on the Fairy Queen, p. 202; and Stowe's Survey of London, p. 387, ed. 1599. In Scott's Rokeby, Bertram *rides* into a church.

l. 81. *Stede of bras*, &c. See the Preface.

l. 95. Sir Gawain, nephew to king Arthur, according to the British History which goes by the name of Geoffrey of Monmouth, is always upheld as a model of courtesy in the French romances and the English translations of them. He is often contrasted with Sir Kay, who was equally celebrated for his churlishness. See the Percy Folio MS.; Sir Gawain, ed. by Sir F. Madden: Sir Gawain and the Grene Knight, ed. by Dr. Morris; the Morte D'Arthur, &c. Cf. Rom. Rose, 2205–12.

l. 103. *Accordant*, according. The change from the Fr. *-ant* to the common Eng. *-ing* should be noted.—M.

l. 106. *Style*, stile. Such puns are not common in Chaucer; cf. E. 1148.—M.

l. 116. *Day naturel*. In his Treatise on the Astrolabe, pt. ii. c. 7 (ed. Skeat, p. 21) Chaucer explains that the day *artificial* is the time from sunrise to sunset, which varies; to which he adds—'but the *day naturel*, þat is to seyn 24 houris, is the reuolucioun of the equinoxial with as moche partie of the

zodiak as the sonne of his propre moeuinge passeth in the mene while.' See note to Group B, l. 2.

l. 122. *The air*, pronounced *th'air*, as usual with Chaucer.

l. 129. *Wayted*, watched; alluding to the care with which the maker watched for the moment when the stars were in a propitious position, according to the old belief in astrology.

l. 131. *Seel*, seal. Mr. Wright notes that 'the making and arrangement of seals was one of the important operations of medieval magic, and treatises on this subject are found in MSS.' He refers to MS. Arundel, no. 295, fol. 265. *Solomon's seal* is still commemorated in the name of a flower.

l. 132. *Mirour*. For some account of this, see the Preface, and note to l. 231.

l. 137. *Ouer al this*, besides all this. Elsewhere *ouer-al* is a compound word, meaning *everywhere;* as in Prol. 216.—M.

l. 154. *And whom*, &c., and to whom it will do good, or operate as a remedy; alluding to the virtues attributed to many herbs. So Spenser, F. Q. i. 2. 10—

'O who can tell
The hidden power of herbes, and might of magicke spell!'

l. 162. *With the platte*, with the flat side of it; see l. 164.

l. 171. *Stant*, stands; contracted from *standeth;* so also in l. 182. Cf. *sit* for *sitteth* in l. 179, and note to E. 1151.

l. 184. 'By means of any machine furnished with a windlass or a pulley.' The modern *windlass* may be compounded of *wind* and *lace*, but it is much more probably a corruption of the form *windas* here used. The confusion would be facilitated by the fact that there really was a form *windlas* (doubtless from *wind* and *lace*) with a different meaning, viz. that of a circuitous way or path; see note to Hamlet, ii. 1. 65 (Clar. Press). In the Promptorium Parvulorum, our word is spelt both *wyndlas* and *wyndas*; p. 529. The O. E. *windas* may have been derived from the Low-German directly, or more probably through the Old French, which has both *guindas* and *windas*. The meaning and derivation are clearly shewn by the Du. *windas*, which means a winding-axle or capstan, from the sb. *as*, an axle; so, too, the Icel. *vind-ás*. In Falconer's Shipwreck, canto 1, note 3, the word *windlass* is used in the sense of capstan.

l. 190. *Gauren*, gaze, stare. Used again by Chaucer, C. T. 3825, and in Troil. and Cres. ii. 1157 (ed. Tyrwhitt). In the Clerkes Tale he has *gazed*. Mr. Wedgwood is certainly right in considering *gaze* and *gaure* (also spelt *gare*) as mere variations of the same word. Cf. the adj. *garish*, i. e. staring, in Milton, Il Pens. 141. The reader should notice this interchange of *r* and *s*, not only as distinguishing the G. *eisen*, *hase*, &c., from the E. forms *iron*, *hare*, but as exhibited within the compass of our own language; e. g. in *dare*, another form of *doze* (see Ch. C. T. 13033); in *frore* for *frozen*, Milton, P. L. ii. 595; in O. E. *coren* for *chosen;* in *lorn* for

lost, &c. See Peile, Introd. to Greek and Latin Etmology, 2nd. ed. p. 332, Skeat, Mœso-Gothic Glossary, p. viii.

l. 193. *Lumbardye*, Lombardy, formerly celebrated for horses. Tyrwhitt quotes from a patent in Rymer, 2 Edw. II—'De dextrariis in *Lumbardia* emendis,' i. e. of horses to be bought in Lombardy.

l. 195. *Poileys*, Apulian. Apulia was called *Poille* or *Poile* in Old French, and even in Old English; the phrase 'king of *Poile*' occurs in the Seven Sages (ed. Weber), l. 2019. It was celebrated for its horses. Tyrwhitt quotes from MS. James vi. 142 (Bodleian Library) a passage in which Richard, archbishop of Armagh, in the fourteenth century, has the words—'nec mulus Hispaniæ, nec *dextrarius Apuliæ*, nec repedo Æthiopiæ, nec elephantus Asiæ, nec camelus Syriæ.' Chaucer ascribes strength and size to the horses of Lombardy, and high breeding to those of Apulia.

l. 200. *Gon*, i. e. move, go about, have motion.

l. 201. *Of fairye*, of fairy origin, magical. I do not subscribe to Warton's opinion (Obs. on Faerie Queene, p. 86) that this necessarily means that it was 'the work of the devil.' Cf. the same expression in Piers Pl. B. prol. 6.

l. 203. Compare the Latin proverb—'quot homines, tot sententiae.'

l. 207. *The Pegasee*, Pegasus. In the margin of MSS. E. Hn. Hl. is written '*i.* equs Pegaseus,' meaning 'id est, equus Pegaseus'; shewing that Chaucer was thinking of the adjective *Pegaseus* rather than of the sb. *Pegasus*, the name of the celebrated winged horse of Bellerophon and of the Muses. Cf. Complaint of the Black Knight, l. 92.

l. 209. 'Or else it was the horse of the Greek named Sinon.' This very singular-looking construction is really common in Old English; yet the scribe of the Harleian MS. actually writes 'the Grekissch hors Synon,' which makes Sinon the *name of the horse;* and this odd blunder is retained in the editions by Wright and Bell. The best way of clearing up the difficulty is by noting similar examples; a few of which are here appended.

'The kinges meting Pharao';

i. e. the dream of King Pharoah. Book of the Duchesse, l. 282.

'The erles wif Alein';

i. e. the wife of earl Alein; Rob. of Gloucester, in Spec. of Eng. ed. Morris and Skeat, p. 11, l. 303.

'Themperours moder william,'

i. e. the mother of the Emperor named William; Will. of Palerne, l. 5437.

'Pieres pardon þe plowman';

i. e. the pardon of Piers the Plowman; P. Pl. B. xix. 182.

'In Piers berne þe plowman';

i. e. in the barn of Piers the Plowman; id. xix. 354.

'For Piers loue þe plowman';

i. e. for love of Piers the Plowman, id. xx. 76. Chaucer again alludes to Sinon in the House of Fame, i. 152, and in the Legend of Good Women,

Dido, 8; which shews that he took that legend partly from Virgil, Aen. ii. 195. But note that Chaucer here compares a horse of *brass* to the Trojan horse; this is because the latter was also said to have been of brass, not by Virgil, but by Guido de Colonna; see note to l. 211. This is why Gower, in his Confess. Amant. bk. i, and Caxton, in his Recuyell of the Historyes of Troye, both speak of the Trojan horse as a 'horse of brass.'

l. 211. *Olde gestes*, old accounts. The account of the taking of Troy most valued in the middle ages was not that by Virgil or Homer, but the Latin prose story written in 1287 by Guido de Colonna, who obtained a great reputation very cheaply, since he borrowed his work almost entirely from an old French *Roman de Troie*, written by Benoit de Sainte-Maure. See the preface to The Gest Hystoriale of the Destruction of Troy, ed. Panton and Donaldson (Early English Text Society).

l. 219. *Jogelours*, jugglers. See the quotation from Marco Polo i. 340 in the Preface; and Tyrwhitt's note to Cant. Tales, l. 11453.

l. 224. 'They are very prone to put down things to the worst cause.'

l. 226. *Maister tour*, principal tower, the donjon or keep-tower. So also *maistre strete*, principal street, Kn. Ta. 2044; *maister temple*, Leg. of Good Women, l. 1014.

l. 230. For *slye*, MS. Hl. has *heigh*, an inferior reading. Mr. Marsh observes upon this line—'This reasoning reminds one of the popular explanation of table-turning and other kindred mysteries. Persons who cannot detect the trick . . . ascribe the alleged facts to *electricity*. . . . Men love to cheat themselves with hard words, and indolence often accepts the *name* of a phenomenon as a substitute for the reason of it'; Origin and Progress of the English Language, lect. ix. p. 427.

l. 231. The magic mirror in Rome was said to have been set up there by Virgil, who was at one time reverenced, not as a poet, but as a great enchanter. The story occurs in the Seven Sages, in the Introduction to his edition of which Mr. Wright says, at p. lix.—'The story of Virgil's tower, which was called *salvatio Romæ*, holds rather a conspicuous place in the legendary history of the magician. Such a tower is first mentioned, but without the name of Virgil, in a Latin MS. of the eighth century, in a passage published by Docen and republished by Keller, in his introduction to the *Sept Sages*. Vincent of Beauvais, in the thirteenth century . . . describes Virgil's tower; and it is the subject of a chapter in the legendary history of Virgilius.' See also the other version of the Seven Sages edited by Weber, and reprinted in Mätzner's Sprachproben, i. 254. We there find that besides the tower,

> 'Amiddeward the cite, on a stage,
> Virgil made another ymage,
> That held a *mirour* in his hond,
> And oversegh al that lond.'

Gower tells the story of this mirror in his Confessio Amantis, bk. v. It

occurs also in the Chronicle of Helinand, and in the Otia Imperialia of Gervase of Tilbury; Morley's Eng. Writers, ii. 126. Warton notes that the same fiction is in Caxton's Troybook, bk. ii. ch. 22. See the Preface.

l. 232. '*Alhazeni et Vitellonis Opticae* are extant, printed at Basil, 1572. 'The first is supposed by his editor to have lived about A. D. 1100, and the second to A. D. 1270.'—Tyrwhitt. Hole's Brief Biographical Dictionary has the notices—'Alhazel or Alhazen, Arabian Astronomer and Optician; died A. D. 1038'; and—'Vitello or Vitellio, Polish Mathematician; floruit circa 1254.'

l. 233. Aristotle, the famous Grecian philosopher, born B.C. 384, died 322. *Writen in hir lyues*, wrote in their life-time. Observe that *writen* is here the past tense. The pres. pl. is *wryten;* pt. s. *wrat, wrot*, or *wroot;* pt. pl. *writen;* pp. *writen.*

l. 238. *Thelophus.* Telephus, king of Mysia, in opposing the landing of the Greeks in the expedition against Troy, was wounded by the spear of Achilles. But as an oracle declared that the Greeks would require his aid, he was healed by means of the rust taken from the same spear. Chaucer may easily have learnt this story from his favourite Ovid, who says—

> Telephus aeterna consumptus tabe perisset
> Si non quae nocuit dextra tulisset opem.
> Tristium lib. v. El. 2. 15.

And again—

> Uulnus Achilleo quae quondam fecerat hosti,
> Uulneris auxilium Pelias hasta tulit.
> Remed. Amor. 47.

See also Met. xii. 112; xiii. 171; Ex Ponto ii. 2. 26.

l. 247. *Canaceës;* four syllables, as in l. 631.

l. 250. Great skill in magic was attributed in the middle ages to Moses and Solomon, especially by the Arabs. Moses was supposed to have learnt magic from the Egyptians; cf. Acts vii. 22; Exod. vii. 11. See the story of the Fisherman and the Genie in the Arabian Nights' Entertainments, where the genie invokes the name of Solomon.

l. 253. 'Some said it was a wonderful thing to make glass from fern-ashes, since glass does not resemble fern-ashes at all.' Glass contains two principal ingredients, sand and some kind of alkali. For the latter, the calcined ashes of seaweed, called *kelp*, were sometimes used; or, according to Chaucer, the ashes of ferns. Modern chemistry has developed many greater wonders.

l. 256. 'But, because men have known it (the art of glass-making) so long, their talking and wonder about it ceases.' The art is of very high antiquity, having been known even to the Egyptians. *So fern*, so long ago; Chaucer sometimes rimes words which are spelt exactly alike, but only when their meanings differ. See Prol. l. 17, where *seke*, to seek,

rimes with *seke*, sick. Other examples are seen in the Kn. Tale, *see* being repeated in ll. 1097, 1098; *caste* in ll. 1313, 1314; *caas* in ll. 1499, 1500; and *fare* in ll. 1577, 1578. Imperfect rimes like *disport*, *port*, Prol. 137, 138, are common; see Prol. 241, 433, 519, 579, 599, 613, 811; Kn. Ta. 379, 381, &c. For examples of *fern*, cf. *ferne halwes*, olden saints, Prol. 14, and the following.

'Ye, farwell all the snow of *ferne* yere,'

i.e. good bye to all last year's snow; Troil. and Cres. v. 1177 (ed. Tyrwhitt). So also *fernyere*, long ago, in P. Pl. B. v. 440; spelt *uernyere*, in Ayenbite of Inwyt, ed. Morris, p. 92. Adverbs commonly terminate in *-e*, but the scribes are right in writing *fern* here; see A. S. gospels, Matt. xi. 21, for the forms *gefyrn*, *gefern*, meaning *long ago*. Occleve, in a poem on himself, uses the expression *fern ago*, i. e. long ago; Morley, Eng. Writers, ii. 435.

l. 263. For a full explanation of this difficult passage, I must be content to refer the reader to Mr. Brae's edition of Chaucer's Astrolabe, pp. 77 and 86, and my own edition of the same, p. lvi. The chief points that now seem tolerably certain are these.

(1) The Angle Meridional was an astrological term. The heavens were divided into twelve equal parts called 'mansions,' and four of these mansions were technically called 'angles'; the *angle meridional* was the same as the *tenth mansion*, which was bounded on the one edge by the meridian, and on the other by a semi-circle passing through the N. and S. points of the horizon, and lying 30° to the E. of the meridian; so that, at the equinoxes, at any place situate on the equator, the sun would cross this portion of the sky between 10 a.m. and the hour of noon.

(2) Since this 'angle' corresponds to the end of the forenoon, the sun leaves the said angle at the moment of noon, and l. 263 means no more than 'it was now past noon.'

(3) The 'royal beast' means the king of beasts, the lion, and (here in particular) the sign of the zodiac named Leo. This sign, on the 15th of March, in Chaucer's time, and in the latitude of London, began to 'ascend,' or rise above the horizon, just about noon. An additional reason for calling Leo 'royal' is because the principal star in the constellation is called *Regulus* in Latin, *βασιλίσκος* in Greek, and *Melikhi* in Arabic, all epithets signifying *kingly* or *royal*.

(4) But, before the Tartar king rose from the feast, the time past noon had so increased that the star called Aldiran, situate in Leo, was now rising above the horizon. In other words it was very nearly two o'clock. It may be added, that, by the time the *whole* of the sign had ascended, it would be about a quarter to three. Hence Chaucer speaks of the sign as yet (i. e. still) ascending.

The chief remaining point is to fix the star *Aldiran*.

Most MSS. read *Aldrian*, owing to the frequent shifting of *r* in a word; just as *brid*, for instance, is the old spelling of *bird*. But the Hengwrt MS.

is right. The name *Aldiran*, *Aldurin*, or *Aldiraan*, occurs in the old Parisian star-lists as the name of a star in the constellation Leo, and is described in them as being 'in fronte Leonis.' The word means 'the two fore-paws,' and the notes of the star's position are such that I am persuaded it is the star now called θ Hydræ, situate near the Lion's forepaws, as commonly drawn. The only objection to this explanation arises from the comparative insignificance of the star, but any who will take the trouble to examine the old lists will see that certain stars were chosen quite as much for the sake of *position* as of *brightness*. When it was desired to mark particular points in the sky, bright stars were chosen if they were conveniently placed; but, failing that, any would serve the purpose that were fairly distinct. This is why, in a star-list of only 49 stars in MS. Camb. Univ. Lib. Ii. 3. 3, such stars as δ Capricorni, δ Aquarii, δ Ophiuchi, &c., find a place. The star *Aldiran* (θ Hydræ) was remarkable for rising, in the latitude of Paris, *just before* the splendid star α Leonis of the first magnitude, whose coming it thus heralded. That star is also found in the same star-lists, with the name *Calbalased*, or 'the lion's heart'; in Latin, Cor Leonis; another name for it is *Regulus*, as stated above.

On the whole, we fairly suppose Chaucer's meaning to be that, before the feast concluded, it was not only *past noon*, but nearly *two hours past noon*.

l. 269. *Chambre of parements.* Tyrwhitt's note is—'*Chambre de parement* is translated by Cotgrave, the presence-chambre, and *lit de parement*, a bed of state. *Parements* originally signified all sorts of ornamental furniture or clothes, from Fr. *parer*, to adorn. See Kn. Ta. 1643, and Legend of Good Women; Dido, l. 181.' He adds that the Italians use *camera de' paramenti* in the same sense.

l. 272. *Venus children*, the worshippers or subjects of Venus. It merely means the knights and ladies at the feast, whose thoughts then turned upon love, because the season was astrologically favourable for it; cf. Kn. Tale, 1628, 1629. The reason is given in l. 273, viz. that 'her lady,' i. e. *their* lady or goddess, as represented by the planet Venus, was then situate in the sign Pisces. This sign, in astrology, is called the 'exaltation' of Venus, or the sign in which she exerts most power. Hence the expression *ful hye*, and the statement that Venus regarded her servants with a friendly aspect. In the Wyf of Bathes Prol., Chaucer has the line—

'In *Pisces*, wher *Venus is exaltat*.'

l. 287. *Lancelot*, the celebrated lover of queen Guinever in the Arthur romances. Cp. Dante, Inf. v. 128.

l. 316. 'You must twirl round a pin (which) stands in his ear.'

l. 318. 'You must also tell him to what place or country you wish to ride.'

l. 340. The bridle is here said to have been put away with the *jewels*. So also, when Richard I, in a crusade, took Cyprus, among the treasures in the castles are mentioned precious stones, golden cups, &c, together with golden

saddles, *bridles*, and spurs; Geoffrey of Vinsauf, Iter Hierosol. c. xli. p. 328; in Vet. Script. Angl. tom. ii.

l. 346. Tyrwhitt inserts *that* after *Til*, to fill up the line. It is not necessarily required; see the note in the Preface upon lines in which the first syllable is lacking; p. lxiii.

l. 347. 'Sleep, digestion's nurse, winked upon them, and bade them take notice, that much drink and exercise must require repose.' Tyrwhitt supposes l. 349 to be corrupt, but it may perhaps stand.

l. 352. By the old physicians, blood was supposed to be in domination, or chief power, for seven hours, from the ninth hour of the night (beginning at 8 p.m.) to the third hour of the day. Tyrwhitt quotes from a book De Natura, ascribed to Galen, tom. p. v. 327—'*Sanguis dominatur* horis septem, ab hora noctis nona ad horam diei tertiam.'

l. 358. *Fumositee*, fumes arising from wine-drinking. See C. T. 12501; and concerning dreams, see the Nonne Prestes Tale, 103–149.

l. 359. *No charge*, no weight; to which no weight, or no significance, can be attached.

l. 360. *Pryme large*; probably the same as *fully pryme*, Sir Thop. 2015, which see. It must then mean the time when the period of prime was quite ended; i. e. 9 a.m. This would be a very late hour for rising, but the occasion was exceptional.

l. 365. *Appalled*, enfeebled, languid; *not* pallid, as Tyrwhitt explains it. See the Glossary; and cf. Kn. Ta. 2195; and Shipm. Tale, C. T. 13030-2:—

> '"Nece," quod he, "it oughte ynough suffise
> Five houres for to slepe upon a nyght,
> But it were for an old *appalled* wyght,"' &c.

l. 373. 'Before the sun began to rise'; i. e. before 6 a.m., as it was near the equinox.

l. 374. *Maistresse*, governess; as appears from the Doctoures Tale.

ll. 376, 377. Though the sense is clear, the grammar is incurably wrong. Chaucer *says*—'These old women, that would fain seem wise, just as did her governess, answered her at once.' What he *means* is—'This governess, that would fain seem wise, as such old women often do, answered her,' &c. The second part of this tale seems to have been hastily composed, left unfinished, and never revised. In l. 376, *old* is a misprint for *olde*.

l. 383. *Wel a ten*, i. e. about ten. Cf. Prol. l. 24.

l. 386. *Four*. The Harl. MS. has *ten*. There is no doubt about it, because on the 15th of March, the day before, the sun was in the *third* degree of the sign; on the 16th, he was in the *fourth* degree.

l. 387. It means—'and, moreover, the sun had risen but four degrees above the horizon'; i. e. it was not yet a quarter past six.

l. 396. *Her hertes*, their hearts. *Lyghte*, to feel light, to feel happy; an

unusual use of the verb, and a hasty expression. In l. 398, the sudden change to the singular *she* is harsh.

l. 401. Again hastily written. Chaucer says—'The point for which every tale is told—if it be delayed till the pleasure of them that have hearkened after (or listenèd attentively to) the former part of it grows cold—then the pleasantness of it passes off, on account of the prolixity in telling it; and the more so, the longer it is spun out.' *Knotte* is the Lat. *nodus*, as used by Horace, Ars Poet. l. 191.

l. 409. *Fordrye*, exceedingly dry. The tree was white too, owing to loss of its bark. Possibly an allusion to the famous *Arbre Sec*, or Dry Tree; see Marco Polo, ed. Yule, i. 119; Maundeville, ed. Halliwell, p. 68; Matzner, Sprachproben, ii. 185.

l. 428. *Faucon peregryn.* 'This species of falcon is thus described in the Tresor de Brunet Latin, P. i. ch. *Des Faucons*; MS. Reg. 19 C. x. 'La seconde lignie est *faucons*, qui hom apele *pelerins*, par ce que nus ne trove son ni; ains est pris autresi come en *pelerinage*, et est mult legiers a norrir, et mult cortois et vaillans, et de bone maniere' [i. e. the second kind is the falcon which is called the pilgrim (or peregrine), because no one ever finds its nest; so it is otherwise taken, as it were on *pilgrimage*, and is very easily fed, and very tame and bold, and well-mannered]. Chaucer adds that this falcon was of *fremde lond*, i. e. from a foreign country.'—Tyrwhitt.

l. 435. *Ledene*, language; from A.S. *leden*, *lyden*, sometimes used in the sense of language, though it may probably be, after all, a mere corruption of *Latin*, which is the sense which it most often bears. Thus, the inscription on the cross of Christ is said to have been written 'Ebreisceon stafon, and Grecisceon, and *Leden* stafon,' in Hebrew letters and in Greek and Latin letters; John xix. 20. So also 'on *Ledenisc* gereorde,' in the Latin language; Beda, bk. iv. c. 1. Hence the word was used more generally in the sense of language; as, 'Mara is, on ure *lyden*, biternes,' i. e. Marah is, in our speech, bitterness; Exod. xv. 23. This extension of the meaning, and the form of the word, were both influenced, probably, by confusion with the sb. *hlyd*, a noise, and the adj. *hlud*, loud. In one instance we find, in Northumbrian English, the word *lydeng* with the sense of noise or cry; Matthew xxv. 6 (ed. Kemble). The student should learn to distinguish this word from the A. S. *leoð*, G. *lied*, a *lay*, song. Tyrwhitt notes that Dante uses *latino* in the sense of language; 'E cantine gli augelli Ciascuno in suo *latino*;' Canzone 1.

l. 458. *As doth*, so do, pray do. See Note to Cler. Tale, l. 7.

l. 469. 'As verily as may the great God of nature help me.' *Wisly*, verily, is quite different from *wysly*, wisely; cf. Kn. Ta. 1376.

l. 471. 'To heal your hurts with quickly.' Note the position of *with*; and cf. l. 64.

l. 474. *A swowne = a swowne = on swoune*, in a swoon.

l. 479. Chaucer's favourite line; he repeats it four times. See Kn. Ta. 903; March. Ta. 9860 (ed. Tyrwhitt); Prol. to Leg. G. W. 503. Also, in

Man of Lawes Ta. 660, we have it again in the form—'As gentil herte is fulfild of pitee.'

l. 480. *Similitude* is pronounced nearly as *sim'litude.*

l. 483. *Kytheth*, manifests. Cf. Rom. Rose, 2187–2238.

l. 490. 'And to make others take heed by my example, as the lion is chastised (or reproved) by means of the dog.' The explanation of this passage was a complete riddle to me till I fortunately discovered the proverb alluded to. It appears in George Herbert's Jacula Prudentum (Herbert's Works, ed. Willmott, 1859, p. 328) in the form 'Beat the dog before the lion,' where *before* means *in the sight of.* This is cleared up by Cotgrave, who, in his French Dictionary, s. v. *Batre*, has the proverb—'Batre le chien devant le Lion, to punish a mean person in the presence, and to the terror of, a great one.' It is even better explained by Shakespeare, Othello, ii. 3. 272—'What, man! there are ways to recover the general again: you are but now cast in his mood, *a punishment more in policy than in malice;* even so as one would beat his offenceless dog to affright an imperious lion.'

l. 499. *Ther*, where. The numerous expressions in this narrative certainly shew that the falcon was really a princess (cf. l. 559) who had been changed into a falcon for a time, as is so common in the Arabian Tales. Thus, in l. 500, the *roche* or rock may be taken to signify a palace, and the *tercelet* (l. 504) to be a prince. This gives the whole story a human interest.

ll. 505, 506. *Welle*, well, fountain. *Al were he*, although he was.

l. 511. *Coloures*, colours; and, in a secondary sense, pretences, which meaning is also intended; cf. l. 560. On dyeing *in grain*, i. e. of a fast colour, see note to Sir Thopas, B. 1917.

l. 512. *Hit him*, hideth himself. See Preface, p. l.

l. 517. *Sowneth into*, tend to, are consonant with; see Prol. 307.

l. 518. Cf. P. Plowm. B. xv. 109. Both passages are from Matt. xxiii. 27.

l. 537. Chaucer clearly quotes this as a proverb; *true* man means *honest* man, according to Dogberry; Much Ado about Nothing, iii. 3. 54. The sense seems to be much the same as 'You cannot make a silk purse of a sow's ear,' or 'Once a knave, always a knave.'

l. 548. The reading *Troilus* must be a mistake, because he was not guilty of transferring his love to another; it was *Cressida* who did that, so that the falcon would take care not to refer to that story. Paris deserted Oenone for Helen, and Jason deserted Medea for Glauce. Lamech was the first to have two wives, viz. Adah and Zillah, Gen. iv. 23. The whole of this passage is a recast of Chaucer's earlier poem on Queen Annelida, where Lamech is introduced just in the same way.

l. 555. Imitated, but not with good taste, from Mark i. 7.

l. 579. 'Whether it was a grief to me, does not admit of doubt.'

l. 583. 'Such grief I felt because he could not stay.'

l. 593. Chaucer has this expression again, Kn. Ta. 2184; Troilus, iv,

1586. It was a common proverb. Shakespeare has it frequently; Two G. of Ver. iv. i. 62; Rich. II, i. 3. 278; King Lear, iii. 2. 70.

l. 596. *To borwe*, for a security; *borwe* being a sb., not a verb. Cf. Kn. Ta. 360, 764. Hence it means, 'Saint John being for a security,' i.e. Saint John being my security. She pledges herself by Saint John, the apostle of truth; see 1 John iii. 19, iv. 20. Lydgate has 'seint John to borowe' in his Complaint of the Black Knight, st. 2.

l. 601. 'When he has well *said* everything, he has done (all he means to do).'

l. 602. This is a common proverb; cf. Com. of Errors, iv. 3. 64; Tempest, ii. 2. 103.

l. 607. From Boethius, De Cons. Phil. lib. iii. met. 2—

'Repetunt proprios quaeque recursus
Redituque suo singula gaudent.'

Chaucer translates this (ed. Morris, p. 69)—'Alle þinges seken aȝein in-to hir propre cours; and alle þinges reioisen hem of hir retournynge aȝein to hir nature.' A few lines above is a passage answering to l. 611–620, which in the original runs thus:—

'Quae canit altis garrula ramis
Ales, caueae clauditur antro:
Huic licet illita pocula melle,
Largasque dapes dulci studio
Ludens hominum cura ministret,
Si tamen, arto saliens tecto,
Nemorum gratas uiderit umbras,
Sparsis pedibus proterit escas,
Siluas tantum maesta requirit,
Siluas dulci uoce susurrat.'

This Chaucer translates—'And þe Iangland brid þat syngiþ on þe heye braunches, þis is to sein, in þe wode, and after is inclosed in a streit cage; alþouȝ þat þe pleiyng besines of men ȝeueþ hem honiede drinkes and large metes wiþ swete studie; ȝit naþeles yif þilke brid skippynge oute of hir streite cage seeþ þe agreable shadewes of þe wodes, she defouleþ wiþ hir fete hir metes yshad, and sekeþ mournyng oonly þe wode, and twitriþ, desirynge þe wode, wiþ hir swete voys.'

l. 618. *Newefangel*, of four syllables. The word *newefangelnesse* will be found in the poem of Annelida, and in Leg. of G. Wom. Prol. 154.

l. 644. *Blue* was the colour of truth and constancy; hence the expression 'true blue'; cf. Cler. Tale, 254. *Green* (l. 646) signified *inconstancy*. Lydgate, in his Fall of Princes, fol. *e* 7, speaking of Dalilah, says—

'In stede of *blewe*, which stedefast is and clene,
She louyd chaungys of many diuers *grene*.'

Tyrwhitt draws attention to a *Ballade upon an inconstant lady*, among Stowe's additions to Chaucer's works, the burden of which is—

'Instede of *blew* thus may ye were al *grene*.'

l. 648. *Tidifs.* The *tidif* is mentioned as an inconstant bird in Prol. to Leg. G. W. l. 154—

'And tho that hadde don unkyndenesse
As doth the *tidif*, for newfangelnesse,' &c.

Drayton uses *tydy* as the name of a small bird (see Nares); perhaps the *titmouse*.

ll. 649, 650. These lines are transposed in all the MSS. and editions, according to Tyrwhitt. He rightly says that no sense is to be got out of the passage except by putting them in the order in which they stand here. All the later editors accept his emendation.

l. 667. Observe that *Cambalo*, if not inserted here in the MSS. by error, is quite a different person from the *Cambalus* in l. 656 (called *Cambalo* in l. 31). He is Canace's *lover*, who is to fight in the lists *against* her brothers Cambalo and Algarsif, and win her. Spenser (F. Q. iv. 3) introduces three brethren as suitors for Canace, who have to fight against Cambello her brother; this is certainly not what Chaucer intended, nor is it very satisfactory.

ll. 671, 672. Some suppose these two lines to be spurious. I do not feel sure about that; for they occur in MSS. E. Hn. Cp. Pt., and others, and are not to be too lightly rejected. The Lansdowne MS. has *eight* lines here, which are certainly spurious. In MS. E., after l. 672, the rest of the page is *blank*. The lines are quite intelligible, if we add the words *He entreth*. We then have—'Apollo (the sun) whirls up his chariot so highly (continues his course in the zodiac) till he enters the mansion of the god Mercury, the cunning one'; the construction in the last line being similiar to that in l. 209. The sun was described as in Aries, l. 51. By continuing his *upward* course, i. e. his *Northward* course, by which he approached the zenith daily, he would soon come to the sign Gemini, which was the mansion of Mercury. It is a truly Chaucerian way of saying that two months had elapsed. I cannot believe these lines to be spurious.

NOTES TO THE SQUIRE'S END-LINK.

l. 675. *Youthe* is a disyllable; observe the rime with *allow the*, i. e. commend thee, which is written as one word (*allowthe*) in several MSS.

l. 683. *Pound*, i. e. pounds worth of land. See Glossary.

l. 688. *And yet shal*, and shall still do so.

GLOSSARIAL INDEX.

B = Group B. E = Group E. F = Group F.

The following are the principal contractions used:—

A.S. = Anglo-Saxon (i.e. Old English words in Bosworth's A.S. Dict.).
Dan. = Danish.
Du. = Dutch.
E. = English.
E.E. = Early English (A.D. 1100–1250).
F. = French.
G. = German.
Gk. = Greek.
Icel. = Icelandic.
Ital. = Italian.
Lat. = Latin.
M.E. = Middle English (A.D. 1250–1485).
M.H.G. = Middle High German.
Mœso-Goth. or Goth. = Mœso-Gothic.
O.F. = Old French.
O.H.G. = Old High-German.
Prompt.Parv. = Promptorium Parvulorum, ed. Way, Camden Society, 1865.
Sp. = Spanish.
Sw. = Swedish.
W. = Welsh.

The Dictionaries used for these languages are mentioned at the end of the Preface. Note also, that *v.* = a verb *in the infinitive mood*; *pr. s.* or *pt. s.* means the *third* person singular of the present or past tense, except when 1 *p.* or 2 *p.* (*first* person or *second* person) is added; *pr. pl.* or *pt. pl.* means likewise the *third* person plural of the present or past tense; *imp. s.* means the *second* person singular of the imperative mood. Other contractions, as *s.* for substantive, *pp.* for past participle, will be readily understood. In the references, when the letter is absent before a number, supply the letter last mentioned; thus, under *Abayst*, all the references refer to Group E.

The contraction 'Mor. Gloss.' signifies Dr. Morris's Glossary to the Prologue, Knightes Tale, &c. in the Clarendon Press Series.

A.

A, *art.* a; al a = the whole of a, E 1165. A.S. *ân*, G. *ein*. Of the indef. article, *an* is the original, *a* the abbreviated form.

A ha, *interj.* Aha! B 1629.

A, *prep.* on, upon, in, by; *a nyghte*, by night, B 3758; *now a dayes*, now in these days, E 1164. A.S. *on*, E.E. *an*, *a*.

Abak, *adv.* backwards, B 2017. A.S. *onbæc*, on the back, behind, backwards.

Abayst, *pp.* abashed, disconcerted, E 317, 1011; amazed, 1108. O. Fr. *esbahir*, to frighten, from *baer*, to cry *bah* or *bo*.

Abbay, *s.* abbey, B 1814. Low Lat. *abbatia*, an abbey, from Lat. *abbas*, father; from Syriac *abba*, father.

Abhominaciouns, *s. pl.* abominations, horrible occurrences, B 88. Lat. *abominor*, to deprecate an omen, from *ab*, and *omen*.

Abouen, *prep.* above, E 826. A. S. *abufan*, where *bufan* is for *be-ufan*, so that *abufan* = *on-be-ufan*, where *ufan* means upwards.

Abouten, *prep.* about, around, near, E 1106. A. S. *abútan*, where *bútan* is for *be-útan*, so that *about* = *on-by-out*.

Abreyde, *pt. s.* started, awoke, E 1061. A. S. *abregdan*, to twist out, from *bregdan*, to twist, *braid*. See Mor. Gloss.

Abrood, *adv.* abroad, i. e. wide open, F 441. A. S. *on brǽde*, lit. *on breadth*, from A. S. *brád*, broad. Cf. M. Goth. *braidei*, breadth, *braids*, broad.

Abyde, *v.* to remain, wait, E 1106; *imp. pl.* Abydeth, B 1175; *pres. part.* Abyding, awaiting, E 757. A. S. *abídan*, from *bídan*, to wait.

Abyen, *v.* to pay for, B 2012. A. S. *abicgan*, to redeem, pay for, from *bicgan*, to buy. See *Aboughte* in Mor. Gloss.

Accepteth, *imp. pl.* accept, E 96, 127. Fr. *accepter*, Lat. *acceptare*.

Accident, *s.* accidental disturbance, unusual appearance, E 607. Lat. *accidere*.

Accordant, *adj.* according, agreeing, suitable, F 103.

Accorden, *pr. pl.* agree, B 2137. Fr. *accorder*, Lat. *accordare*, from *cor*, the heart.

Acording, *pres. part.* agreeing, B 1737.

Acounte, *v.* to consider, B 3591. O. Fr. *acompter*, from Lat. *ad* and *computare*, to count.

Acquyte, *v.* to acquit oneself, E 936; *imp. pl.* Acquiteth, B 37. Fr. *acquitter*, Lat. *adquietare*, from *quies*, rest.

Acustumaunce, *s.* custom; had of acustumaunce = was accustomed, B 3701. From O. Fr. *coustume*, Low Lat. *costuma*, corrupted from *consuetudinem*.

Adoun, *adv.* down, B 3630; F 351, 464. A. S. *of-dúne*, lit. off the down or hill, from *dún*, a hill, a *down*.

Aduersarie, *s.* adversary, foe, B 3868. Fr. *adversaire*, from *adverse*, which from Lat. *ad* and *uertere*, to turn.

Aduersitee, *s.* adversity, F 502.

Affray, *s.* terror, B 3273. Fr. *effroi*, terror, *effrayer*, to terrify, Provençal *esfreidar*, which from Lat. *exfrigidare*, to chill with fright, from Lat. *frigus*, cold.

After, *prep.* according to, F 100; after me = according to my command, E 327; after the year = according to the time of year, F 47. A. S. *æfter*, where the root is *af* = Greek *ἀπό*, E. *of*, and *ter* is a comparative suffix.

After, *adv.* afterwards, B 98.

After that, *conj.* according as, E 203.

Agaste, *pr. s.* terrified, B 3395; *pp.* Agast, terrified, afraid, B 1859, E 1052. The prefix *a* = A. S. *a-*, Ger. *er-*, Mœso-Gothic *us-*; cf. Goth. *usgaisjan*, to terrify.

Agayn, *prep.* against, B 1754, F 6, 57; Ageyn, F 142; Ageyns, B 3754. A. S. *on-gean*, against, towards.

Agayns, *prep.* towards, to meet, E 911. Formed from A. S. *ongean*, by adding adverbial suffix *-es*. The M. E. *agayns* is now corrupted into *against*.

Age, *s.* life, E 627; *pl.* Ages, times, periods, B 3177. Fr. *âge*, O. Fr. *edage*, Low Lat. *ætaticum*, derived from Lat. *ætatem*.

Ageyn, *adv.* again, F 654. See **Agayn.**

Agoon, *pp.* departed, i.e. dead, E 631; Ago, gone away, F 626;

Agoon, ago, B 1841; Ago, 1876. A. S. *agán*, pp. of verb *agán*, to go by, pass by, which is equivalent to G. *ergehen*.

Agreued, *pp.* aggrieved, E 500. O. Fr. *agrever*, from Lat. *grauis*, heavy.

Aken, *pr. pl.* ache, B 2113. A. S. *ácan*, *acian*, to ache, pain; cf. Gk. ἄχος.

Aketoun, *s.* a short sleeveless tunic, worn under the hauberk, B 2050. Fr. *hoqueton*, O. Fr. *auqueton*, a cloak, a stuff for cloaks; originally *alqueton*, Span. *alcoton*, Arabic *al-qôton*, where *al* is the def. article, and *qôton* is our *cotton*.

Al, *adj.* all, *in phr.* temple and al, B 3275; at al = in every respect, E 1222; *pl.* Alle, B 118, 121, 1181; Alle and some = one and all, E 941. A. S. *eal*, Mœso-Goth. *alls*.

Al, *adv.* completely, B 3215, 3451; all blood = completely covered with blood, 1967; *conj.* although, E 99; Al be, F 155; Al be it, F 105, Al so = so, E 1226.

Alayes, *s. pl.* alloy, E 1167. Cf. O.Fr. *a lei*, according to law; Fr. *aloi*, a standard, O. Fr. *alei*, which for *a lei* = Lat. *ad legem*; so that *alloy* literally means according to the standard.

Alday, *adv*, continually, F 481; always, B 1702.

Alderfirst, *adv.* first of all, F 550. A. S. *alra*, *ealra*, gen. pl. of *eal*, all, became M.E. *aller*, *alther*, and *alder*.

Ale, *s.* ale; ale and breed = ale and bread, drink and meat, B 2062; *gen.* Ale, of ale, 3083. A.S. *ealu*, O. Icel. *öl*.

Aley, *s.* an alley, B 1758. Fr. *allée*, a walk, from *aller*, to go.

Algate, *adv.* in all respects, E 855; Algates, at any rate, in every way, wholly, F 246. Here *gate* means *way*; cf. *always*. Icel. *gata*, a path, road; G. *gasse*, a street.

Alliaunce, *s.* alliance, B 3523; Alliance, i.e. marriage, espousal, E 357. From F. *allier*, Lat. *alligare*, from *ligare*, to bind, tie.

Allow, 1 *p. s. tr.* I approve, I applaud, F 676. O. F. *alouer*, which has two sources, often confused, viz. Lat. *locare* and Lat. *laudare*. In this case it is the latter.

Allye, *s.* ally, relative, B 3593. See Alliaunce.

Allyed, *pp.* provided with friendly aid, B 3720.

Almest, *adj.* almost, B 1948.

Als, *conj.* also, B 3973, 3976. A. S. *eall-swa*, all-so, corrupted to *als*, *also*, and *as*.

Alwey, *adv.* continually, always, E 458, 810; ceaselessly, F 422.

Alyghte, *v.* to alight, E 981. A. S. *alihtan*, to descend, alight; cf. to *light* upon.

Alyue, *adv.* alive; lit. in life, E 139. E. E. *on liue* = A. S. *on life*, i. e. in life.

Ambel, *s.* amble; an ambel = in an amble, at an ambling pace, B 2075. Fr. *ambler*, from Lat. *ambulare*, to walk.

Ambes as, i.e. double aces, B 124. See note. O. F. *ambes*, a pair, Lat. *ambo*. 'The word survives as a gambling term; thus, *J'ai gagné une ambe à la loterie*, i. e. I have drawn two figures, a pair of chances.' Brachet.

Ambling, *pres. part.* ambling, E 388.

Amende, *v.* to improve, F 197; to surpass in right demeanour, 97; *pp.* Amended, surpassed, B 3444. F. *amender*, from Lat. *emendare*, by an unusual change.

Ameued, *pt. s.* moved, changed; nought ameued = changed not, altered not, E 498. From Lat. *amouere*, through O. French.

Amidde, *prep.* amid, in the midst of, F 409. A.S. *on-middan*, in the middle.

Amis, *adv.* amiss, wrongly, B 3370, F 7. For *on misse*, in a mistake, cf. Icel. *missa*; a loss, Du. *mis*, an error.

Amonges, *prep.* amongst, B 3344. A. S. *onmang*, among. The *-es* is an adverbial suffix; *amonges* is now corrupted to *amongst*.

Amounteth, *pr. s.* amounts to, F 108. O. Fr. *amonter*, to ascend, increase, from Lat. *admontare*, to go uphill, to *mount*, from Lat. *montem*.

And, *conj.* if, E 2433. Cf. A. S. *ono*.

Angle, *s.* 'angle,' a term in astrology (see note), F 263; *pl.* Angles, angles, 230. Lat. *angulus*.

Anhanged, *pp.* hung, B 3945, 3949. A. S. *onhangian*, to hang on.

Annunciat, *pp.* pre-announced, i.e. whose birth was foretold, B 3205. From Lat *nuncius*, a messenger.

Anoon, *adv.* suddenly, immediately, B 3299, E 435; Anon, B 34, 1896. A.S. *on án*, lit. in one, i. e. in one moment.

Anoyeth, *pr. s.* annoys, displeases, B 3979. O. F. *anoier*, to displease; cf. O. F. *anoi*, F. *ennui*, displeasure; der. from Lat. *in odio*, in the phrase *in odio habui*; see Brachet.

Answerde, *pt. s.* answered, B 1170, 1172; E 21. A.S. *andswerian*, where *and-* = in return, and *swerian* = to swear, affirm.

Antem, *s.* anthem, B 1850. A.S. *antefn*, which from Lat. *antiphona*, Gk. *ἀντίφωνα*, from *ἀντί* and *φωνέω*, to sound in answer. Hence also F. *antienne*.

Antiphoner, *s.* anthem-book, antiphonarium, B 1709. See above.

A-nyghte, *adv.* in the night, by night, E 464. A. S. *on nihte*, in the night.

Apart, *adv.* apart, F 252. F. *à part*, from Lat. *partem*.

Apayed, *pp.* pleased: euel apayed = ill-pleased, E 1952; Apayd, B 1897. O. F. *apaier*, to appease, from Lat. *ad* and *pacare*, to satisfy; cf. E. *pay*.

Ape, *s.* ape, B 1630 (see the note), 3100. A. S. *apa*, Icel. *api*, G. *affe*, &c.; all from Sanskrit *kapi*, a monkey, by loss of initial guttural.

Aperceyue, *v.* to perceive; E 600 *pr. s.* Aperceyueth, 1018. F. *apercevoir*, from Lat. *ad* and *percipere* = *per-capere*.

Aperceyuinges, *s. pl.* perceivings, perceptions, observations, F 286.

Apert, *adv.* openly, F 531. O. F. *apert*, Lat. *apertus*, open.

Apertenaunt, *adj.* appertaining, belonging, B 3505. F. *appartenir*, from Lat. *adpertinere*.

Apertinent, *adj.* appertaining, suitable, E 1010.

Apese, *v.* to appease, pacify, E 433. F. *apaiser*, derived from Lat. *pacem* through O. F. *pais*, peace.

Appalled, *pp.* enfeebled, languid, F 365. Not connected with *pale*, but from Welsh *pallu*, to fail, *pall*, loss of energy.

Apparaille, *s.* apparel, dress, E 1208. F. *appareil*, preparation, from *appareillir*, to join like to like; F. *pareil* = Lat. *pariculus*, dimin. of *par*, like. Not derived from Lat. *parare*.

Apparence, *s.* appearance, F 218. From Lat. *apparere*, from *ad* and *parere*, to be open to view.

Appetytes, *s. pl.* appetites, B

3390. F. *appétit*, Lat. *appetitus*, from *petere*.

Arace, *v.* to tear away, remove forcibly, E 1103. O. F. *aracer*, F. *arracher*, from Lat. *eradicare*; cf. O. F. *raïs*, a root, from Lat. *radicem*.

Archeer, *s.* archer, B 1929. From Lat. *arcus*, a bow.

Archewyues, *s. pl.* archwives, ruling wives, E 1195. The prefix *arch-* is Greek; cf. Gk. ἀρχι-, chief, from ἀρχή, a beginning; the latter part is from A. S. *wif*, a woman, *wife*.

Ark, *s.* arc, referring to the arc of the horizon extending from sunrise to sunset, B 2. See note. From Lat. *arcus*, an arc, bow.

Arminge, *s.* arming, putting on of armour, B 2037. From Lat. *arma*.

Armlees, *adj.* armless, without an arm, B 3393. A. S. *arm*, an arm; and suffix *-leas*, Mœso-Goth. *-laus*, deprived of.

Armoure, *s.* armour, B 2009; Armure, F 158. F. *armure*, contr. from Lat. *armatura*, from *arma*.

Arn, *pr. pl.* are, E 342. A. S. *aron*, Icel. *eru*, from root *as*, to be.

Array, *s.* order, E 262; arrangement, ordinance, 670. O. F. *arroi*, order, from sb. *roi*, which from a Scandinavian source; cf. Swed. *reda*, to prepare, Mœso-Goth. *garaidjan*, to make *ready*.

Arrayed, *pp*, dressed, F 389.

Art, *s.* kind, sort, E 1241. From Lat. *artem*.

Artificial, *adj.* artificial, in astrology, B 2. See note.

Artow, *for* art thou, B 102, 1885, 3195.

Aryght, *adv.* rightly, properly, F 694.

Arwes, *s. pl.* arrows, B 3448, E 1203. A. S. *arewe*.

As, *conj.* like, B 1864; as if, 1636; As after, according to, 3555; As in, i. e. for, 3688; As now, at this time, F 652; As of, with respect to, 17; As to, with reference to, 107; As that, as soon as, 615; As ferforth as, as far as, B 19. *As* is short for *also*; see Als.

As, *s.* an ace; ambes as = double aces, B 3851. From Lat. *as*, a unit.

Ascending, *pres. part.* ascending, in the ascendant, i. e. near the eastern horizon, F 264. From Lat. *scandere*, to climb.

Asken, *v.* to ask, B 101; 2 *p. s. pr. subj.* Aske, 102. A. S. *acsian*.

Assaille, *v.* to assail, attack, B. 3953. F. *assailler*, Lat *assalire*, from *ad* and *salire*, to leap.

Assay, *s.* trial, E 621, 1138; *pl.* Assayes, trials, 697, 1166.

Assaye, *imp. s.* 3 *p.* let him try, E 1229; *pp.* Assayed, tried, 1054. Another form of *essay*, from F. *essayer*, which from *essai*, a trial, Lat. *exagium*, a weighing; from Lat. *agere*.

Assenten, *pr. pl.* assent, agree, E 176. From Lat. *ad* and *sentire*, to feel.

Asshen, *s. pl.* ashes, F 255. A. S. *axan*, *ahsan*, ashes, pl. of *axe*, *ahse*, an ash, cinder.

Astonied, *pt. s.* astonished, E 316. O. F. *estonner*, F. *étonner*, to astonish, said to be derived from a supposed Lat. *extonare* = *attonare*, to thunder at. I do not admit it, but connect it with G. *erstaunen*, and derive it from a prefix *a-* or *e-* (G. *er-*) and the root seen in A. S. *stunian*, to *stun*, G. *staunen*.

Asure, *s.* azure, blue, E 254. O. F. *asur*, F. *azur*, G. *lasur*, from Lat. *lapis lazuli*, a word of Persian origin, signifying blue-

stone. Probably the *l* was mistaken for the French def. article.

Aswage, *v.* to assuage, B 3834. O. F. *assoager*, where the prefix = Lat. *ad*, and *soager* is to sweeten, from O. F. *soef*, Lat. *suauis*, which is the same with Gk. ἡδύς, and E. *sweet*.

Aswowne, *adv.* in a swoon, E 1079, F 474. Here *a-* is for *on*, in.

Asyde, *adv.* aside, E 303. For *on side*.

At, *prep.* at; at me = with me, with respect to me, B 1975; from (after *axe*) E 653. A. S. *æt;* cf. Lat. *ad*.

At-after, *prep.* after, F 302. *At-after* is still used for *after* in provincial English (S. Yorkshire).

Atones, *adv.* at once, E 1178. A. S. *æt*, at, and *ánes*, once, genitive of *án*, one.

Atoon, *adv.* at one, E 437. A. S. *æt*, at, *án*, one; hence E. *atone*, to set at one, reconcile, and *atonement*, i. e., *at-one-ment*, a setting *at one*, a reconciliation. Cf. *alone* from *all-one*.

Attamed, *pp.* broached, B 4008. From Low Lat. *attaminare*, to contaminate, from an obsolete Lat. *taminare*; cf. F. *entamer*, from a form *intaminare*.

Atte, *for* at the; Atte leste = at the least, B 38, E 130; Atte fulle = fully, E 749; Atte laste at the last, at last, B 1788, 3546.

Atteyne, *v.* to attain, E 447. F. *atteindre*, from Lat. *attingere*, i.e. *ad* and *tangere*, to touch.

Atwo, in twain, E 1169. For *on two*.

Auaille, *v.* to avail, B 3950; to be useful, E 1194. From Lat. *ad* and *ualere*, to be worth; cf. F. *valoir*.

Auctoritee, *s.* authority, i. e. statements of good authors, F 482. From Lat. *auctoritatem*, which from *auctor*, an increaser, from *augere*, to increase.

Auctour, *s.* author, E 1141. See above.

Audience, *s.* hearing, E 329, 637, 1179; audience, B 3991. From Lat. *audire*, to hear.

Auentaille, *s.* aventail, E 1204. See note. O. F. *ventaille*, breathing-piece of a helmet, from Lat. *uentus*, which is E. *wind*.

Auenture, *s.* chance, E 812; *pl.* Auentures, adventures, E 15, F 659. O. F. *aventure*, from Lat. *ad* and *uentura*, from *uenire*, to come.

Auntrous, *adj.* adventurous, B 2099. Short for *aventrous*, from O. F. *aventuros*, bold; see above.

Auter, *s.* altar, B 1826. F. *autel*, O. F. *altel*, *alter*, Lat. *altar*. Here the form *auter* lies between *alter* and *autel*.

Auyse, *v. refl.* to deliberate, reconsider, take counsel with oneself, E 238, 350. F. *aviser*, from *avis*, advice; from *à* and *vis*, Lat. *uisum*, a thing seen, an opinion; from *uideri*, to seem.

Auysement, *s.* deliberation, B 86. See above.

Awaiteth, *pr. s.* waits, watches, B 1776. O. F. *agaitier*, to act as spy, to look out. The prefix is clearly the G. *er-* (= Mœso-Goth. *us-*, A. S. *a-*), just as the word *gaitier* or *guaiter* (now spelt *guetter*) is from O. G. *wahtan*, now *wachten*. Thus *await* is, through the French, from the German word now spelt *erwachten*.

Awake, *v.* to wake, F 476. A. S. *onwacan*, *awacian*, to awake. The prefix may be either *on-* or *a-* (= G. *er-*, Goth. *us-*); A.S. *wacan* is cognate with *wait*, which is derived from the German through the French. See above.

Awayt, *s.* await, watching; haue hir in awayt = watch her, B 3915.

Awe, *s.* awe (*dative*), B 3875; terror, dread, 3749. A.S. *ógа*, *egisa*, Icel. *aga*, Mœso-Goth. *agis*, terror.

Awook, *pt. s.* awoke, F 367. See **Awake**.

Axen, *v.* to ask, E 696; Axe, 326; 1 *p. s. pr.* Axe, 348; *pr. s.* Axeth, requires, E 25; asks, F 309; *imp. pl.* Axeth, E 653. A.S. *acsian*.

Ay, *adv.* ever, B 1701, 3721; *for ay*, for ever, F 535. A.S. *á*, *æ*, ever.

Ayeyn, *adv.* again, F 127. See **Ageyn**.

Ayeins, *prep.* against, E 320. See **Agayns**.

B.

Bacheler, *s.* bachelor, F 24. See the etymology clearly traced in Brachet from Low Lat. *baccalarius*, a boy attending a *baccalaria* or dairy-farm; from Low Lat. *bacca*, Lat. *uacca*, a cow. Cf. F. *brébis* from Lat. *ueruicem*.

Bachelrye, *s.* company of young men, E 270.

Bad, *pt. s.* bade, E 373, F 497. A.S. *beódan*, to command; to be distinguished from A.S. *biddan*, to pray.

Badde, *adj.* bad, B 3612; *pl.* E 522; *comp.* Badder, F 224.

Bagges, *s. pl.* bags, B 124. Gaelic *balg*, *bag*, *bolg*, a bag, wallet; cf. Mœso-Goth. *balgs*, a bag.

Baiteth, *pr. s.* feeds, B 2103. Icel. *beita*, to make to bite, *bíta*, to bite.

Bake, *pp.* baked, B 95. A.S. *bacan*, Icel. *baka*, Gk. *φάργειν*, to bake.

Bar, *pt. s.* bare, bore, B 3300, 3563; E 85, 612; 2 *p.* Bare, barest, E 1068. See **Bere**.

Barel, *s.* a barrel, B 3083. F. *baril*, *barrique*.

Bareyne, *adj.* barren, B 68, E 448. F. *brehaigne*, O.F. *baraigne*. Etym. not known.

Barme, *s.* (*dat.*) bosom, lap, B 3256, 3630, F 631; Barm, E 551. A.S. *bearm*, Mœso-Goth. *barms*, bosom, lap; cf. Gk. *φορμός*, a wicker-basket; from A.S. *beran*, Gk. *φέρειν*, to bear.

Bataille, *s.* a battle, B 3879; *pl.* Batails, 3509; Batailles, F 659. F. *bataille*, Low Lat. *batalia*, a fight.

Beautee, *s.* beauty, F 34. O.Fr. *beltet*, from Lat. acc. *bellitatem*, from adj. *bellus*, fair.

Bed, *s.* a bed, i.e. station, B 3862; *gen.* Beddes, F 643. A.S. *bed*, Mœso-Goth. *badi*.

Bede, 2 *p. pl. pr.* offer, E 360. A.S. *beódan*, to offer, command.

Beek, *s.* beak, F 418. F. *bec*, probably of Celtic origin; Gael. *beic*, a point, peak, bill of a bird; cf. W. *pig*, a *pike* or *peak*, F. *pic*.

Been, *s. pl.* bees, F 204; Bees, E 2422. A.S. *beo*, a bee; pl. *beon*.

Begge, *v.* to beg, B 105. Perhaps from *bag*. See Mor. Gloss.

Belle, *s.* a bell, B 1186, 3970; pl. Belles, 3984. A.S. *belle*, from whence the Icel. *bjalla* is borrowed.

Ben, *v.* to be, B 3524; *pr. pl.* 2 *p.* 35, 122, 129; Be, 1172; *pr. pl.* Ben, 118, 124; Beth, F 648; *imp. pl.* Beth, B 1626, 1897; Beth war = beware, 3281, 3330; *pr. s. subj.* Be, F 1; Be as be may, i.e. be it as it may, B 3319. A.S. *beón*, to be, from same root as Lat. *fui*, I was, and Sanskrit *bhú*, to be.

Bene, *s.* a bean, B 94, 4004. A.S. *beán*, Icel. *baun*; cf. Lat. *faba*, a bean.

Benedicite, i.e. bless ye (the Lord), pronounced *ben'cite* in three syllables, B 1170, 1974.

Lat. *bene*, well, *dicite*, speak ye; from *dicere*, to say.

Benigne, *adj.* benign, F 21. From Lat. *benignus*.

Benignely, *adv.* benignly, courteously, E 21.

Benignitee, *s.* benignity, goodness, F 486. From Lat. *benignitatem*, through the French.

Bere, *v.* to bear, carry, 3564; to transport, F 119; to carry about, 148; *pr. s.* Bereth, B 2091, F 635; Berth, *in phr.* sikly berth = take with ill will, dislike, E 625. A.S. *béran*, Icel. *bera*, Mœso-Goth. *bairan*, Lat. *ferre*, Gk. *φέρειν*.

Bere, *s.* bier, B 1815, 1825, 3371. A.S. *bǽr*, from *béran*, to *bear*, carry; cf. Gk. *φέρετρον*, a bier, from *φέρειν*, to bear.

Beres, *s. pl.* bears, B 3451. A.S. *bera*, a bear, Icel. *bera*, a she-bear; a he-bear is denoted in Icel. by *björn*.

Beringe, *s.* bearing, behaviour, B 2022.

Bern, *s.* barn, B 3759. A.S. *bern*, *berern*, *ber-ern*; the latter form is actually found in the Northumbrian Gospels, S. Luke iii. 17, and means a *barley-receptacle*, from *bere*, barley, and *ern*, a secret place, closet, &c.

Best, *s.* beast, F 460; Best roial = royal beast, i. e. Leo, 264; *pl.* Bestes, B 3363, E 201, 572, 683. O.F. *beste*, Lat. *bestia*.

Beste, *adj. superl.* best; for the beste = for the best, F 356. A.S. *betst* = *bet-est*, superl. from a root *bat*, signifying good, profitable.

Bet, *adv.* better, B 114, F 488, 600. A.S. *bet*, better.

Bete, *pp.* beaten, E 1158; Beten, B 1732. A.S. *beátan*, to beat.

Bidaffed, *pp.* befooled, E 1191. O.E. *daffe*, a foolish person; connected with E. *deaf*, A.S. *deaf*. '*Daffe*, or dastard, or he that spekythe not yn tyme. *Oridurus*;' Prompt. Parv.

Bidde, *v.* to bid, F 327; *imp. pl.* Bidde, 321. A.S. *beódan*.

Bifalleth, *pr. s.* happens, E 449; *pt. s.* Bifel, it came to pass, F 42; Bifil, B 3613; *pt. s. subj.* Bifelle, were to befall, E 136. A.S. *befeallan*, to happen, from *feallan*, to fall.

Biforn, *adv.* before, in anticipation, B 1668; before, F 339; beforehand, B 1184; of old time, F 551; Bifore, first, E 446.

Biforn, *prep.* before, F 79, 98; Biforen, B 3553. A.S. *beforan*.

Big, *adj.* big, B 3111. Connected with *bulge*, *bag*, *bole*, &c., with the notion of *swelling*.

Bigan, *pt. s.* began, B 98, 1883. A.S. *ginnan*, to begin, with prefix *bi* added at a later time.

Bigyle, *v.* to beguile, deceive, E 252. Prefix *bi-* or *be-*, and O.F. *guile*, from a Teutonic source; cf. E. *wile*.

Biheste, *s.* promise, B 37, 41, 42, F 698. A.S. *behés*, a promise, from prefix *be* and *hés*, a promise; from *hátan*, to promise, ordain.

Bihoueth, *pr. s. impers.* it behoves (him) to have, F 602. A.S. *behofian*, to befit; cf. Icel. *hœfa*, to hit, to fit, to behove.

Bileue, *v.* to remain, stay behind, F 583. A.S. *belífan*, to remain behind, from *lífan*, to *leave*, to remain behind; cf. G. *bleiben*.

Bireue, *v.* to bereave, B 3359; *pt. s.* Birafte, bereft, took away, 3386, 3404. A.S. *bereáfian*, from *reáfian*, to sieze, *rob*, Lat. *rapere*.

Birthe, *s.* birth, E 402. A.S. *beorð*, from *béran*, to bear.

Biseged, *pp.* besieged, B 3514. Prefix *bi-* or *be-*, and F. *siéger*, to sit; from Low Lat. *sediare*, to sit, *sedium*, a seat, from *sedes*.

Cf. Lat. *obsidere*, to besiege, from the same root.

Biseke, *v.* to beseech, B 3174; 1 *p. s. pr.* I beseech, E 1037; *pres. part.* Bisekinge, beseeching, E 178, 592. From A.S. *sécan*, to seek.

Biseye, *pp.* displayed, made apparent; *hence* yuel biseye = ill to look at, ill looking, E 965; richely biseye = rich looking, splendid, 984. A.S. *besegen*, pp. of *beséon*, to look about, from *seón*, to see. Hence another spelling is *beseen*, as in Spenser, F.Q. i. 12. 5—'And sad habiliments right well *beseene*.'

Bisily, *adv.* busily, F 88. See Bisy.

Bisinesse, *s.* diligence, E 1008; Bisynesse, F 642.

Bistrood, *pt. s.* bestrode, B 2093. A.S. *be-* and *stríðan*, to walk about, pt. t. *ic stráð*.

Bisy, *adj.* busy, attentive, F 509. A.S. *bisig*.

Bisyde, *prep.* beside, E 777, 1105; F 374, 650.

Bit, *pr. s.* bids, F 291. A.S. *beódan*, to bid. The form *bit* occurs in A.S. as equivalent to *biddaþ*, asks, from *biddan*, to beg, ask. The forms *beódan* and *biddan* were early confused.

Bitake, 1 *p. s. pr.* I commend, commit, E 161, 559. A.S. *betǽcan*, to deliver, commend to, from *tǽcan*, to *teach*. Thus *bitake* is for *be-teach*, not for *be-take*.

Bitid, *pp.* befallen, B 1949. See Bityde.

Bitokneth, *pr. s.* betokens, signifies, B 3942. A.S. *bi-* and *tácnian*, to point out; from *tácen*, a token, sign; cf. Gk. δείκνυναι.

Bitrayed, *pp.* betrayed, B 3570. A hybrid word; from A.S. prefix *bi-* and F. *trahir*, to betray, Lat. *tradere*.

Bitwixe, *prep.* between, B 3830, F 33; Bitwixen, E 815; Bitwix, F 317. A.S. *betwix*, *betwux*, from *twá*, two.

Bityde, *v.* to befall, E 79; to happen, arrive, B 3730; *pr. s. subj.* Bityde, may betide, E 306; Bityde what bityde, let that happen that may, whatever may happen, B 2064. A.S. *tídan*, to happen, from *tíd*, tide, time.

Biwailen, *v.* to bewail, lament, B 26; Biwaille, 3952; *pp.* Biwailled, E 530. Cf. Icel. *væla*, *vála*, to wail; Ital. *guaiolare*, to lament; Ital. *guai*, woe! so that *wail* is to say *woe!*

Biwreye, *v.* to bewray, unfold, reveal, B 3219. A.S. *wrégan*, to accuse, Mœso-Goth. *wrohjan*, Icel. *rægja*, to slander, defame.

Blaked, *pp.* blackened, rendered black, B 3321. A.S. *blæc*, black, *ablacian*, to blacken.

Blame, to, *gerund*, to blame, E 76; *imp. pl.* Blameth, B 2151. O.F. *blasmer*, from Lat. *blasphemare*, Gk. βλασφήμειν, to speak injuriously.

Blesse, *imp. s.* 3 *p.* (God) bless, B 3978, E 1240. A.S. *bletsian* to bless, *blissian*, to rejoice, *blíðe*, joyful, *blithe*. See Blisse.

Blewe, *adj. pl.* blue, F 644. A.S. *bleo*.

Blis, *s.* bliss, happiness, B 33. A.S. *blis*, joy, from *blíðe*, joyful, *blithe*.

Blisful, *adj.* happy, E 844, 1121.

Blisse, *v.* to bless, E 553. A.S. *bletsian*, *blessian*.

Blood, *s.* progeny, offspring, E 632. A.S. *blód*, blood, Mœso-Goth. *bloth*.

Blythe, *adj.* blithe, B 4002. A.S. *blíðe*, Icel. *blíðr*, Mœso-Goth. *bleiths*, glad, merciful, mild.

Body, *s.* principal subject, E 42; my body = myself, B 1185. A.S. *bodig*.

Boistously, *adv.* loudly, E 791. Welsh *bwystus*, rude, brutal, from *bwyst*, savage, ferocious (Stratmann); or perhaps connected with Welsh *bost*, a brag, *boast*.

Boke, *s.* a book, B 52; *pl.* Bokes, 3499. A.S. *bóc*.

Boldely, *adv.* boldly, F 581. A.S. *báld*, *beald*, Icel. *ballr*, Mœso-Goth. *balths*, bold.

Bond, *pt. s.* bound, B 3222. A. S. *bindan*, to bind, pt. t. *ic band*.

Bond, *s.* a band, F 131.

Boon, *s.* bone, B 3090. A.S. *bán*, Icel. *bein*, a bone.

Boor, *s.* a boar, B 3299; *gen.* Bores, 2060. A.S. *bár*.

Boost, *s.* boast, pride, B 3289. Welsh *bost*, a boast, Gaelic *bòsd*.

Bord, *s.* board, table, E 3, F 79. A.S. *bórd*.

Bore, *pp.* born, E 401; borne, carried, F 178; Born, borne, E 444; carried, F 176; worn, F 43. A. S. *béran*, to bear, pp. *boren*.

Bores, *gen. sing.* boar's, B 2060.

Borwe, *s.* a pledge; *to borwe*, as a pledge, F 596. A.S. *borh*, a security, pledge.

Borwe, *v.* to borrow, B 105. A.S. *borgian*, from *borh*, a pledge.

Bote, *s.* safety, salvation, B 1656; remedy, good, F 154. A. S. *bót*, E. *boot*, a remedy, from root *bat* in Mœso-Goth. *batizo*, better. See *Beete* in Mor. Gloss.

Boterflye, *s.* a butterfly, B 3980. A.S. *buter-flege*. See Wedgwood's Etym. Dict.

Boughte, *pt. s.* redeemed, E 1153. A.S. *bóhte*, I bought, pt. t. of *bicgan*, to buy.

Bounden, *pp.* bound, E. 704. A.S. *bunden*, pp. of *bindan*, to bind.

Boundes, *s. pl.* bounds, limits, F 571. O. F. *bonne*, F. *borne*, spelt *bodne* in 11th century, from Low Lat. *bodina*. a bound, limit.

Bountee, *s.* bounty, goodness, B 1647, E 157, 415. From Lat. *bonitatem*, through the O.F. *bonteit*.

Boweth, *imp. pl.* bow, E 713. Cf. A.S. *búgaþ*, imp. pl. of *búgan*, to bow.

Boydekins, *s. pl.* poniards, lit. bodkins, B 3892, 3897. Welsh *bidogyn*, a poniard, from *bidog*, a dagger, from *pid*, a tapering point; cf. Gael. *biodag*, a dagger, from *biod*, a pointed top.

Branched, *adj.* full of branches, F 159. F. *branche*; cf. Welsh *braich*, Lat. *brachium*, an arm.

Bras, *s.* brass, F 115, 181, 303. A.S. *bræs*.

Brawnes, *s. pl.* muscles, B 3131. O. F. *braion*, *braon*, a morsel of flesh, from M.H.G. *bráte*, O.H.G. *práto*, a piece of flesh; cf. G. *braten*, roast meat, *braten*, to roast.

Bred, *pp.* bred up, F 499. A.S. *brédan*, to nourish.

Brede, *s.* breadth, B 3350. A. S. *brédo*, breadth, from *brád*, broad.

Breech, *s.* a pair of breeches, B 2049. A.S. *brǽc*, a pair of breeches, Gael. *briogais*; cf. E. *brogues* (from the Irish), Lat. *braccæ*.

Breed, *s.* bread, B 3624, F 614. A.S. *bréad*, Icel. *brauð*, G. *brot*.

Breke, *v.* to break, B 40. A.S. *brécan*, Mœso-Goth. *brikan*; cf. Lat. *frangere*, Gk. *ῥήγνυναι*.

Brennen, *v.* to burn, B 111; *pt. pl.* Brende, burnt, 3225; *pp.* Brent, 3354, 3920; *pres. part.* Brenning, 1658. Icel. *brenna*, A.S. *byrnan*, Mœso-Goth. *brinnan*, G. *brennen*.

Brest, *s.* breast, E 617. A. S. *breost*, Icel. *brjóst*, Mœso-Goth. *brusts*.

Breste, *v.* to burst, break, E 1169. Icel. *bresta*, A.S. *berstan*, Swed. *brista*, to burst, break violently.

Bretheren, *s. pl.* brethren, F 668. A.S. *bróðor*, pl. *bróðra*, *bróðru*; Icel. *bróðir*, pl. *bræðr*. We find also O.E. *brether* as the pl.; the termination *-en* makes it doubly plural.

Brew, *pt. s.* brewed, contrived, B 3575. A.S. *briwan*, to brew.

Breyde, *v.* to start suddenly, awake, F 477; *pt. s.* Breyde, started, went (out of his wits), B 3728. See *Abrayde* in Morris's Gloss.; see also Abreyde.

Brid, *s.* a bird, F 460; *gen.* Briddes, B 3366; *pl.* Briddes, B 3290, 3604, E 572, F 611. A.S. *brid*, the young of birds, a *brood*.

Brike, *s.* a perilous state, ruin, downfall, B 3580. A.S. *brice*, *bryce*, *gebrice*, a rupture, a *breach*, a breakage; hence ruin.

Bringen, *v.* to bring, B 3623; *imp. pl.* Bringeth, 3384. A.S. *bringan*.

Broches, *s. pl.* brooches, E 255. F. *broche*, a spit, O.F. *broche*, a lance, pointed stick, from Low Lat. *brocca*, a needle, from Lat. *broccus*, a point; cf. Gael. *brog*, a goad, Welsh *proc*, a stab, *prog*. The *brooch* took its name from the essential part of it, the pin. In the Prompt. Parv. we find '*Broche*, juelle, *Monile*, *armilla*,' and Way quotes from the Ortus Vocabulorum as follows—'*Fibula*, a boton, or *broche*, prykke, or a pynne, or a lace, *monile*; ornamentum est quod solet ex feminarum pendere collo, quod alio nomine dicitur firmaculum; a *broche*.'

Brode, *adj. pl.* broad, thick, B 3448. See Brood.

Brond, *s.* brand, i.e. a firebrand, B 3224: *dat.* Bronde, a piece of hot metal on the anvil, 2095. A.S. *brand*, *brond*, a brand; cf. *byrnan*, to burn.

Brood, *adj.* broad, thick, large, F 82, 191, 394; *pl.* Brode, B 3448. A.S. *brád*, Icel. *breiðr*, Mœso-Goth. *braids*.

Brother, *gen. sing.* brother's, B 3593. A.S. *bróðor*; gen. *bróðor*, like the nom.

Brouded, *pp.* embroidered, B 3659. F. *broder*, *border*; but possibly these have been confused; cf. Welsh *brodio*, to embroider, to darn, Gael. *brod*, a goad, on the one hand; and Span. *bordar*, to embroider, to work on an edge, Span. *borde*, a *border*, a hem, on the other.

Brydel, *s.* a bridle, B 3985, F 340. A.S. *bridel*.

Bryghte, *adv.* brightly, B 11, 2034. A.S. *beorht*, Icel. *bjartr*, bright; Mœso-Goth. *bairhts*, evident.

Bukke, *s.* a buck, B 1946. A.S. *bucca*.

Bulles, *s. pl.* bulls (from the Pope), E 739, 744. So named from the *bulla*, or leaden ball affixed to it, which bore a stamp.

Burieth, *imp. pl.* bury, E 571. A.S. *byrgan*, connected with A.S. *beorgan*, *bergan*, to hide.

But, *conj.* unless, E 174. A.S. *búte*, except; from prefix *be* or *bi* and *út*, out.

But-if, *conj.* except, unless, B 2001, 3688, F 687.

Buxomly, *adv.* obediently, E 186. A.S. *búhsom*, obedient, yielding, pliant, from *búgan*, to bend, *bow*.

By, *adv.* at hand, B 3116. A.S. *be*, *bi*, by, near.

Bynde, 2 *p. s. pr. subj.* bind, E 1205. A.S. *bindan*, to bind.

Byte, *v.* to bite, B 3634; to sting, F 513; to cut deeply, 158. A.S. *bítan*; cf. Icel. *bíta*, to bite, to cut as a weapon does; Lat. *findere*.

C.

Cage, *s.* a cage, F 613; *pl.* Cages, 611. F. *cage*, from Lat. *cauea*,

used by Cicero in the sense of a cage for birds, lit. a hollow place, from *cauus*, hollow.

Calle, *v.* to call, cry out, B 3724. Icel. *kalla*, to call, cry out.

Cam, *pt. s.* came, F 81. A. S. *cuman*, to come; pt. t. *ic com.*

Camaille, *s.* a camel, E 1196. From Lat. *camelus*, Hebrew *gâmâl*. In the Northumbrian Gospels (Lindisfarne MS.), S. Luke xviii. 25, the Latin *camelum* is glossed by 'se *camal* þæt micla dear,' i. e. the camel, that great beast.

Can, 1 *p. s. pr.* I know, B 1726, 1898; I know how, am able, E 304, F 4; I can, B 42, 46; *pr. s.* Can, knows, B 47, 49; *pr. pl.* 2 *p.* ye know, 1169; *pr. pl.* know, F 185. A. S. *cunnan*, to know, *ic can*, I know, *ic cúðe*, I knew.

Capitayn, *s.* captain, B 3741. F. *capitane*, Low Lat. *capitaneus*, from *caput*, the head.

Cardinales, *s. pl.* cardinals, B 2039. F. *cardinal*, from Lat. *cardinalis*, chief, lit. that on which all hinges; from Lat. *cardinem*, a hinge.

Care, *v.* to feel anxiety, E 1212. A. S. *cearian*, to be anxious, from *care*, *cearu*, care, anxiety, Mœso-Goth. *kara*, care.

Care, *s.* anxiety, trouble, B 1949.

Carf, *pt. s.* carved, cut, B 3647. A. S. *ceorfan*, to cut, carve; pt. t. *ic cearf*, pp. *corfen.*

Carie, *v.* to carry, E 585; *pr. pl.* Carien, carry, B 1814. O. F. *carier*, F. *charrier*, to carry as in a car, from O. F. *car*, F. *char*, from Lat. *carrus.*

Cas, *s.* case, occasion, B 36; circumstance, state, condition, 123; case, E 430; chance, hap, 316; to deyen in the cas = though death were the result, 859. F. *cas*, Lat. *casus*, from *cadere*, to fall.

Caste, *pt. s.* cast, B 1761, 2018; *pp.* Cast, i.e. contrived, 3891; Casten, 1796. A Scandinavian word; Icel. *kasta*, Swed. *kasta*, Dan. *kaste*, to throw. It is conjugated sometimes as a strong verb, even in Tudor English, as "Aside he *kest* his eye"; Hickscorner, in O. E. Plays, i. 179.

Catel, *s.* chattels, property, B 27. O. F. *catel* or *chatel*, property, F. *chaptel*, leased-out cattle, from Lat. *capitale*; which from *caput*, a head. Cf. E. *chattels*, *cattle*, *capital.*

Caue, *s.* a cave, B 3297. From Lat. *cauus*, hollow.

Caughte, *pt. s.* took, conceived, E 619; *pp.* Caught, obtained, 1110. E. *catch* = O. F. *cacier*, *chacier*, F. *chasser*, formed as if from a Low Lat. *captiare*, readily suggested by Low Lat. *captia*, a chase; and this is a mere variation of Lat. *captare*, to catch, from *capere*, to take, seize. Thus E. *catch* and *chase* are really the same word, or are *doublets*. The pt. t. *caughte* was suggested by the conjugation of the similar word *lacche*, to seize, pt. t. *laughte*, which is from A.S. *læccan*, pt. t. *læhte.* See Chace.

Cause, *s.* reason, F 466; cause why = the reason why is this, E 2435, F 185. F. *cause*, Lat. *causa.*

Causen, *pr. pl.* cause, F 452.

Caytif, *s.* wretch, wretched or unfortunate man, B 3269. O. F. *caitif*, *chaitif*, F. *chétif*, miserable, from Lat. *captiuus.* See Brachet.

Celerer, *s.* cellarer, keeper of a cellar, B 3126. From Low Lat. *cellerarius* (Ducange), of same signification as Lat. *cellarius*, a butler.

Celle, *s.* a cell, B 3162. From Lat. *cella.*

Ceptre, *s.* a sceptre, B 3334, 3563,

F. *sceptre*, Lat. *sceptrum*, Gk. σκῆπτρον, a staff, from σκήπτειν, to lean upon.

Cerimonies, *s. pl.* ceremonious acts, acts of courtship, F 515. F. *cérémonie*, Lat. *cærimonia*, a religious observance.

Certayn, *s.* certainty, B 1918. F. *certain*, from Lat. *certus*, sure, with suffix = Lat. *anus*.

Certayn, *adv.* certainly, assuredly, E 694; Certeyn, B 45, 1853, 3945.

Certein yeres, i.e. a certain number of years, B 3367.

Certeinly, *adv.* assuredly, B 3990.

Certes, *adv.* certainly, B 1729, 1898, E 106, 659, F 2. F. *certes*, Lat. *certe*, surely. There are other instances of addition of *s*; see Brachet, Hist. Grammar, p. 80.

Cesse, *v.* to cease, E 154. F. *cesser*, Lat. *cessare*, to leave off.

Cetewale, *s.* either (1) a kind of ginger; or (2) the herb valerian, B 1951. Explained as valerian by Halliwell, s. v. *Setewale*, who quotes from Gy of Warwike, p. 421, the following—'Fykes, reisin, dates, Almaund rys, pomme-garnates, Kanel and *setewale*'. The explanation is no doubt Somner's, as we find in his A.S. Dict. the entry—'*Sydewale*, setwall, setwell, herba quædam, valeriana.' But Mätzner, in his note upon the Land of Cokaygne, l. 7, quotes from the Promptorium Parvulorum the following—'*Setuale*, or seduale, setwale, setwaly, herbe, *Zedoarium*'. And we find in Webster, ed. Mahn, the following —'*Zedoary*, n. (F. *zédoaire*, Prov. *zeduari*, Ital. *zedoario*, *zettovario*, Span. and Port. *zedoaria*, *zodoaria*, Low Lat. *amomum zedoaria*, Ger. *zitwer*, O.H. Ger. *zitawar*, Arab. Pers. Hind. *djadwár*) a medicinal substance obtained in the East Indies, having a fragrant smell, and a warm, bitter, aromatic taste, used in medicine as a stimulant. "It is the root of a species of *Cucuma*, and comes in short, firm pieces, externally of a wrinkled, gray, ash-coloured appearance, but within of a brownish-red colour. There are two kinds: *round zedoary*, said to be the root of *Cucuma zerumbet*, or *Kæmpferia rotunda*; and *long zedoary*, of *Cucuma zedoaria*."—Dunglison.' The English Cyclopædia has *Curcuma*, not *Cucuma*, and explains *C. Zedoaria* as broad-leaved turmeric, and says that 'its sensible properties are very like those of ginger, but not so powerful.' All the *curcumæ* belong to the natural order of *Zingiberaceæ*, or Ginger tribe. The way in which *cetewale* is generally classed with ginger and spices renders the explanation 'zedoary' much more probable than 'valerian.' And since the F. *zédoaire* takes, in O. French, the forms *citoal*, *citoual*, *citouart* (Roquefort) it is very probable that Chaucer's *cetewale* is the O.F. *citoal*, and therefore only another spelling of *zedoary*. Somner's explanation may have been a guess, or may be not to the purpose.

Chace, *v.* to chase, continue, E 341; to pursue, E 393, F 457. F. *chasser*; see **Caughte**.

Chaffare, *s.* merchandise; *hence*, matter, subject, E 2438. For *chap-fare*, from A.S. *ceáp*, merchandise, and A.S. *férian*, to carry about; in the Ayenbite of Inwyt, ed. Morris, we have the verb *chapfari*, to trade, p. 162; and the substantive *chapfare* or *chapuare*, chaffer, unfair dealing, pp.

34, 35, 44, 90, 120. See *Chaffer* in Mor. Gloss.

Chalk, *s.* chalk, F 409. A.S. *cealc*, borrowed from Lat. *calcem*, lime.

Chamberere, *s.* maidservant, chambermaid, E 819; *pl.* Chambereres, 977. O.F. *chamberere, chamberiere*, from *chambre*, a chamber; from Lat. *camera*.

Chambre, *s.* a chamber, F 269; *pl.* Chambres, sleeping-rooms, E 263. F. *chambre*, Lat. *camera*.

Char, *s.* a chariot, car, B 3550, F 671. F. *char*, Lat. *carrus*.

Charbocle, *s.* carbuncle, a precious stone, B 2061. F. *carboucle, escarboucle*, from Lat. *carbunculus*, a kind of precious stone; which from *carbo*, a burning coal.

Charge, *s.* responsibility, E 163, 193; importance, F 359. F. *charger*, Ital. *caricare*, to load; from Low Lat. *carricare*, to load, from *carrus*, a car.

Charge, 1 *p. s. pr.* I charge, I command, E 164; *pp.* Charged, loaded, laden, B 3556.

Charitee, *s.* love, E 221. O.F. *charitet*, from Lat. *caritatem*, from *carus*, dear.

Chasted, *pp.* chastened, taught, F 491. O.F. *castier, chastier*, F. *châtier*, Lat. *castigare*, to castigate, chastise.

Chastyse, *v.* to rebuke, restrain, B 3695. See above.

Chaunce, *s.* chance, B 125. F. *chance*, O.F. *chéance*, Lat. *cadentia*, from *cadere*, to befall.

Chaunge, *s.* change, exchange, F 535.

Chaunged, *pp.* changed, E 601. F. *changer*, Ital. and Low Lat. *cambiare*, Lat. *cambire*.

Cheek, *s.* cheek, i.e. cheekbone, B 3228; *dat.* Cheke, 3233. A.S. *ceáca, céca*, a cheek.

Chees, *pt. s.* chose, B 3706. See **Chese.**

Chere, *s.* demeanour, mien, B 97, 1901; E 238, 241, 782; F 103, 545; show, E 678; kindly expression, 1112. O.F. *chere*, F. *chère*, Low Lat. *cara*, a face.

Cheryce, *v.* to cherish, indulge, B 3710; *imp. pl.* Cherissheth, cherish ye, F 353. F. *chérir*, to hold dear, from F. *cher*, dear, Lat. *carus*.

Cherles, *s. pl.* churls, B 3733. A.S. *ceorl*, a countryman, G. *kerl*, a fellow.

Chese, *v.* to choose, E 130, 153; *pt. s.* Chees, B 3706. A.S. *ceósan*, G. *kiesen*, Du. *kiezen*, Mœso-Goth. *kiusan*, to choose.

Chesing, *s.* choosing, choice, E 162.

Cheste, *s.* a chest, coffin, E 29. A.S. *cist*, G. *kiste*, Lat. *cista*.

Cheynes, *s. pl.* chains, B 3554. F. *chaîne*, Lat. *catena*.

Child, *s.* child, a term of address to a young man, B 2000; a young man, 3345. A.S. *cild*, G. *kind*.

Childhede, *s.* (*dat.*) childhood, B 1691, 3445. A.S. *cildhád*, G. *kindheit*.

Chiualrye, *s.* chivalry, chivalrous daring, B 3585; (*spelt* Chiualry) 2084; cavalry, troops of horse, 3871. F. *chivalerie, cavalerie*, from F. *cheval*, Lat. *caballus*, a horse.

Chois, *s.* choice, E 154; Choys, 170. F. *choisir*, to choose, borrowed from O.H.G. *chiosan*.

Chyde, *v.* to chide, complain, F 649. A.S. *cídan*, pt. t. *ic. cád*.

Ciclatoun, *s.* a costly kind of thin cloth, B 1924. See note. I may add that the expression 'hwite ciclatune' = *white ciclatoun* occurs in O.Eng. Homilies, ed. Morris, 1st Ser. p. 193.

Cink. See **Sis.**

Ciprees, *s.* cypress, B 2071. F. *cyprès*, Lat. *cupressus.*

Citee, *s.* city, F 46. F. *cité*, O. F. *citet*, Lat. *ciuitatem.*

Clad, *pp.* clothed, E 376. A. S. *gecladed*, clothed; a pp. of which the infin. does not appear.

Clamb, *pt. s.* climbed, B 1987. A. S. *climban*, pt. t. *ic clamb*; G. *klimmen*, pt. t. *ic klomm.*

Clappeth, *pr. s.* talks fast, B 3971; *imp. pl.* make a constant clatter, keep chattering, E 1200. A. S. *clappan*, to clap, Icel. *klappa*, G. *klopfen.*

Clapping, *s.* chatter, idle talk, E 999.

Clawes, *s. pl.* claws, B 3366. A. S. *clawu*, Icel. *klá*, G. *klaue*, a claw.

Clene, *adj.* (*def. form*) clean, pure, unmixed, B 1183; *adv.* entirely, F 626. A. S. *clǽne*, pure.

Clepen, *v.* to call, F 331; *pr. s.* Clepeth, calls, F 382; men clepeth = people call, E 115; *pr. pl.* Clepen, B 92; *pp.* Cleped, called, named, B 61, F 12, 31, 374. A. S. *cleopian*, *clypian*, to call.

Clere, *adj. pl.* clear, bright, E 779. F. *clair*, Lat. *clarus.*

Clergeon, *s.* a chorister-boy, B 1693. See the note.

Clerk, *s.* a clerk, learned man, student, E 1; *pl.* Clerkes, writers, B 3990, E 933. F. *clerc*, Lat. *clericus*, Gk. *κληρικός*, one who belongs to the chosen, from *κλῆρος*, a lot.

Clinken, *v.* to clink, to jingle, to ring, B 1186. Du *klinken*, G. *klingen*, to clink, ring.

Clinking, *s.* tinkling, B 3984.

Clippe, *v.* to clip, cut, B 3257; *pp.* Clipped, 3261. Icel. *klippa*, to clip, cut; *klippa hár*, to cut hair.

Clobbed, *adj.* clubbed, B 3088. Icel. *klumba*, *klubba*, a club.

Cloisterer, *s.* a cloister-monk, B 3129. From F. *cloître*, O. F. *cloistre*, Lat. *claustrum.*

Clokke, *s.* a clock; of the clokke = by the clock, B 14. Du. *klokke*, a bell; cf. G. *glocke*, F. *cloche*, from Low Lat. *clocca*, a bell.

Clombe. See **Clymben.**

Clowe-gilofre, *s.* clove, spice, B 1952. F. *clou de girofle.* The F. *clou* is from Lat. *clauus*, a nail, from the shape; F. *girofle*, is corrupted from Lat. *caryophyllum*, Gk. *καρυόφυλλον*, lit. nut-leaf, from *κάρυον*, a nut, and *φύλλον*, a leaf.

Clymben, *v.* to climb, F 106; *pr. s.* Clymbeth, B 3966; *pp.* Clombe, B 12; were clombe = hadst climbed, 3592. A. S. *climban*, G. *klimmen.*

Cofre, *s.* a coffer, box, B 26, 1955, E 585. F. *coffre*, O. F. *cofre*, *cofin*, from Lat. *cophinus*, Gk. *κόφινος*, a basket; whence also E. *coffin.*

Cokkel, *s.* cockle, i.e. the corn-cockle, *Agrostemma githago*, B 1183. Gael. *cogall*, tares, husks, the corn-cockle; Cotgrave has—'*Coquiol*, a degenerate barley, or weed commonly growing among barley, and called havergrasse.'

Colerik, *adj.* choleric, an epithet of the sign of Aries, as supposed to induce choler or anger in those whom it influenced, F 51. Lat. *colericus*, Gk. *χολερικός*, from *χολή*, cognate with Eng. *gall.*

Coles, *s. pl.* coals, B 3323. A. S. *cól*, Icel. *kol*, a coal, G. *kohle.*

Collacion, *s.* a conversation, conference, E 325. F. *collation*, from Lat. acc. *collationem. Collatio* sometimes means a disputing or debating.

Coloured, *pp.* coloured, painted, of the same colour (with), B 3574. F. *couleur*, Lat. *colorem.*

Coloures, *s. pl.* colours, pretences, F 511 (there is a pun on the

double sense of colour = *hue* and colour = *pretence*); ornaments of diction, E 16.

Comandement, *s.* commandment, order, E 649. F. *commandement*, from *commander*, Lat. *commendare*.

Come, *pp.* come, F 96; *pr. s. subj.* 2 *p.* mayst come, B 119; 3 *p.* may come, comes, F 653. A. S. *cuman*, G. *kommen*.

Comendeth, *pr. s.* commends, praises, B 76. Lat. *commendare*.

Commune, *adj.* common, general, B 3436, E 431; *s.* commons, E 70. F. *commun*, Lat. *communis*.

Companye, *s.* company, B 1187. F. *compagnie*, a company; *compagne*, a companion; Low Lat. *companium*, a company, society.

Comparisoun, *s.* comparison, E 666; Comparison, 817. F. *comparaison*, from Lat. *comparare*, to compare.

Compassioun, *s.* compassion, F 463. F. *compassion*, Lat. acc. *compassionem*, from *cum*, with, and *patiri*, to suffer.

Compleyne, *v.* to complain of, B 3975; *pp.* Compleyned, uttered his plaint, F 523. O. F. *complaindre*; F. *plaindre*, Lat. *plangere*, to wail, lament.

Composicions, *s. pl.* suitable arrangements, F 229. F. *composition*, Lat. *compositionem*; from *cum*, with, and *ponere*, to place. The F. *composer* seems to have been influenced by the meaning of Lat. *pausare*, to pause, from which the simple verb *poser* may have been derived. See *poser* in Diez.

Comprehende, *v.* to comprehend, conceive of, take in (in the mind), F 223. Lat. *comprehendere*, from *cum*, with, and *prehendere*, to lay hold of.

Comth, *pr. s.* comes, B 3094, 3179.

Comunly, *adv.* commonly, E 726.

Comyn, *s.* cummin, B 2045. Lat. *cuminum*, Gk. *κύμινον*, Heb. *kammôn*. 'A dwarf umbelliferous plant, somewhat resembling fennel, cultivated for its seeds, which have a bitterish, warm taste, with an aromatic flavour, and are used like those of anise and caraway.' —Webster.

Conclude, *v.* to conclude, draw a conclusion, B 147. See below.

Conclusioun, *s.* reason, F 492. F. *conclusion*, Lat. *conclusionem*; from *cum*, with, and *claudere*, to shut.

Condescende, *v.* to condescend, stoop to, come down to, F 407. Lat. *condescendere*, from *scandere*, to climb.

Condicion, *s.* condition, state, B 99. F. *condition*, Lat. *conditionem*.

Confounded, *pp.* overwhelmed, B 100. Cf. the use of the word in the E. translation of the *Te Deum*. From Lat. *confundere*.

Coniure, *v.* to conjure, B 1834. F. *conjurer*, Lat. *coniurare*.

Conne, *v.* to con, learn, B 1730, 1733. A. S. *cunnian*, to inquire into, to *con*; *cunnan*, to know, to *ken*.

Conning, *adj.* skilful, B 3690. From A. S. *cunnan*, to know; Mœso-Goth. *kunnan*, G. *kennen*.

Conning, *s.* cunning, skill, experience, B 1671, F 35; *dat.* Conninge, B 1847. A. S. *cunning*, from *cunnan*, to know.

Conningly, *adv.* skilfully, E 1017.

Conseil, *s.* secret counsel, B 3218, 3219; in conseil = in secret, E 2431. F. *conseil*, Lat. *consilium*.

Conspiracye, *s.* a plot, B 3889. From F. *conspirer*, Lat. *conspirare*, to conspire.

Constance, *s.* constancy, E 668,

1000, 1008. F. *constance*, from Lat. *stare*, to stand.

Constellacion, *s.* constellation, cluster of stars, F 129.

Constreyneth, *pr. s.* constrain, E 800. F. *contraindre*, formerly *constraindre*, from Lat. *constringere*.

Construe, *v.* to construe, to translate, B 1718. F. *construir*, Lat. *construere*.

Contenance, *s.* demeanour, E 924; self-possession, 1110. F. *contenance*, bearing, *contenir*, to contain, Lat. *continere*.

Contrarien, *v.* to go contrary to, oppose, F. 705. From Lat. *contrarius*, contrary, *contra*, against.

Contrarie, *adj.* contrary, B 3964.

Contree, *s.* country, B 1908, 1912, E 436, F 319. F. *contrée*, Ital. *contrada*, from Lat. *contrata*, the country over against one, from *contra*, against. Cf. G. *gegend*, country, from *gegen*, against.

Conueyen, *v.* to convey, introduce, E 55; *pt. pl.* Conueyed, accompanied, went as convoy, 391. F. *convoyer*, O. F. *conveier*, Low Lat. *conviare*, to go on the way with, from *uia*, a way.

Coomen, *pt. pl.* came, B 1805. See **Come**.

Corage, *s.* courage, B 1970, 3836; mind, E 511, 950; feeling, disposition, E 220, 692, 787; will, 907; of his corage = in his disposition, F 22. F. *courage*, O. F. *corage*, courage; derived from Lat. *cor*, the heart.

Corageous, *adj.* courageous, bold, B 3527.

Cordewane, *s.* Cordovan leather, B 1922.

Cornes, *s. pl.* corn-fields, pieces of standing corn, B 3225,

Corone, *s.* crown, garland, E 381; Coroune, 1118. O. F. *corone*, from Lat. *corona*.

Corouned, *pp.* crowned, B 3555.

Corps, *s.* corpse, F 519. F. *corps*, Lat. *corpus*, a body.

Corpus, *s.* body; *corpus Dominus*, false Latin for *corpus Domini*, the body of the Lord, B 1625; corpus Madrian (see note), 3082.

Cors, *s.* body, B 111, 2098.

Cost, *s.* cost, B 3564. F. *coûter*, O. F. *coster*, *couster*, to cost, from Lat. *constare*, which sometimes has the same meaning.

Costage, *s.* cost, expense, outlay, E 1126.

Coste, *s.* the coast, B 1626. O. F. *coste*, from Lat. *costa*, a rib, side.

Coste, *pt. s.* cost, B 1925.

Cote, *s.* a cot, E 398. A. S. *cote*, Icel. *kot*, a cottage.

Cote, *s.* a coat, outer garment, used of a part of a woman's apparel, E 913. F. *cotte*, O. F. *cote*; O.H.G. *chozzo*, a coat or mantle of a thick woolly substance, G. *kotze*, a shaggy covering.

Cote-armour, *s.* coat with armorial bearings, B 2056. See Mor. Gloss.

Couche, *v.* to cower, E 1206. F. *coucher*, O. F. *coucer*, *colcher*, from Lat. *collocare*, to place together; from *locus*, a place.

Coude, *pt. s.* (perhaps *subj.*) knew, or should know, F 39; knew, B 1735; knew how, 1926, 3375; could, F 97. See **Can**.

Couent, *s.* conventual body, the monks composing the conventual body, B 1827, 1867. F. *couvent*, O. F. *covent*, from Lat. *conuentus*, a coming together; from *uenire*, to come.

Couered, *pt. s.* covered, E 914. F. *couvrir*, from Lat. *coöperire*, to cover up, from *operire*, to hide.

Countenaunces, *s. pl.* looks, F 284. See **Contenance**.

Countrefete, *v.* to counterfeit, imitate, F 554. F. *contrefaire*, to counterfeit; but the E. verb

seems to have been formed from the pp. *contrefait.*

Countesse, *s.* a countess, E 590. O.F. *contesse,* F. *comtesse;* from O.F. *conte, comte,* F. *comte,* Lat. *comitem,* a companion.

Countretaille, *s.* lit. countertally, i.e. correspondence (of sound); at the countretaille = correspondingly, in return, E 1190. F. *contre,* against, *taille,* a cut, incision, from *tailler,* to cut, Low Lat. *taliare, taleare,* to cut; cf. Lat. *talea,* a cutting, shoot cut off, a stake. The idea is here taken from the cutting of corresponding notches on two corresponding sticks or *tallies.*

Cours, *s.* course, B 3186, F 66. F. *cours,* Lat. *cursus.*

Courser, *s.* courser, horse, F 310. F. *coursier,* lit. a runner, from *course,* running, coursing; Low Lat. *cursa,* an expedition, from *currere,* to run.

Couth, *pp.* known, E 942. A.S. *cúð,* known, pp. of *cunnan,* to know; Mœso-Goth. *kunths,* known, from *kunnan,* to know; so that *cúð* = *cunð.*

Coward, *adj.* cowardly, B 3100. F. *couard,* cowardly; lit. one who drops his tail, first spoken of animals; from F. *coue,* Lat. *cauda,* a tail. So also Ital. *codardo,* a coward, from *coda,* a tail, Lat. *cauda.* Mr. Wedgwood explains it of the hare, making *couard* mean the bobtailed, since in the Venery de Twety (Reliquiæ Antiquæ, p. 153) the hare is spoken of as 'le *coward* ou le *court cow*' (short-tail).

Coy, *adj. or adv.* still, quiet, E 2. F. *coi,* from Lat. *quietus,* quiet; so that E. *coy* and *quiet* are doublets; *coy* being the older. The *t* is preserved in the F. fem. form *coite.*

Coyn, *s.* coin, E 1168. F. *coin,* a coin: also a stamp upon coin, from Lat. *cuneus,* a wedge, no doubt used in the stamping process.

Crabbed, *adj.* shrewish, cross, bitter, E 1203.

Craft, *s.* skill, way of doing a thing, F 185; secret power, might, B 3258; subtle contrivance, F 249. A.S. *cræft,* skill, Icel. *kraptr,* G. *kraft.*

Craftily, *adv.* cunningly, skilfully, B 48.

Crepe, *v.* to creep, B 3627; *pr. s.* Crepeth, E 1134. A.S. *creópan,* Icel. *krjúpa,* to creep.

Cristen, *adj.* Christian, B 1679.

Cristemasse, *s.* Christmas, B 126, 1730.

Crouned, *pp.* crowned, i.e. supreme, F 526. See **Corone.**

Croys, *s.* cross, E 556. F. *croix,* O.F. *crois,* Lat. acc. *crucem.*

Crueltee, *s.* cruelty, E 1225. F. *cruauté,* O.F. *crualte, cruelte,* Lat. *crudelitatem;* from *crudelis,* cruel.

Cubytes, *s. pl.* cubits, B 3350. Lat. *cubitus,* the elbow; also a cubit, the distance of the elbow to the end of the middle finger, about 18 inches.

Cuppe, *s.* a cup, F 616. A.S. *cuppa,* from Lat. *cuppa,* a cup.

Cures, *s. pl.* cares, pursuits, E 82. F. *cure,* Lat. *cura,* care; cf. E. *cure* (i.e. care) of souls.

Cursedly, *adv.* wickedly, abominably, B 3419. A.S. *cursian,* to curse, *curs,* a malediction.

Cursednes, *s.* malice, B 1821; wickedness, 3575; Cursednesse, shrewishness, E 1239.

Curteisly, *adv.* courteously, B 1636.

Curteisye, *s.* courtesy, refinement, B 3686, E 74, F 95. F. *courtoisie,* O.F. *curteisie,* courtesy, O.F. *curteis,* courteous, from O.F. *cort,* a court, Lat. *cohortem,* used by Palladius to mean a farm; cf. *court* as a suffix in names of places.

D.

Daliaunce, *s.* playful demeanour, he doth daliaunce, he behaves playfully and goodnaturedly, B 1894. Evidently formed after the French manner; but it does not appear in French; for the root, cf. Du. *dollen*, to sport, be frolicsome, A. S. *dol*, foolish; or perhaps the Icel. *dæll*, familiar, *dælligr*, genteel, familiar, *dælska*, familiarity, idle talk.

Dampned, *pp.* condemned, B 3605. F. *damner*, O. F. *dampneir*, Low Lat. *dampnare*, Lat. *damnare*, to condemn.

Dan, *s.* (*for* Dominus), sir, B 3982. F. *dom*, lord, O. F. *dans*, from Lat. *dominus*.

Dappel-gray, *s.* dapple gray, B 2074. *Dapple* is a Low-German word; cf. E. *dab*, a spot; the cognate High-German words are probably seen in G. *tüpfelig*, spotty, *tüpfeln*, to spot, and *tüpfel*, a dot, spot.

Dar, 1 *p. s. pr.* I dare, B 3110, E 803, F 36, 581. A. S. *ic dear*, I dare; pt. t. *ic dorste*, I durst.

Daunce, *s.* dance, F 277; *pl.* Daunces, 283.

Daunce, *v.* to dance, B 126, F 312; *pr. pl.* Dauncen. F 272. F. *danser*, from O. H. G. *dansón*, to draw along; see Brachet and Burguy.

Daungerous, *adj.* difficult to please, B 2129. See *Daunger* in Mor. Gloss.

Dawe, *v.* to dawn, B 3872. A. S. *dagian*, to become day, from *dæg*, day.

Day, *s.* day, time, B 3374; *pl.* Dayes, days, lifetime, 118; now a dayes, now-a-days, at this time, E 1164. A. S. *dæg*, Icel. *dagr*, Mœso-Goth. *dags*, G. *tag*.

Debat, *s.* debate, strife, war, B 130. F. *débat*, from *débattre*, to debate, O. F. *debatre*, *desbatre*; from prefix = Lat. *dis*, and Lat. *batuere*, to beat.

Debate, *v.* to fight, war, B 2058. See above.

Declaring, *s.* declaration, B 3172.

Dede, *s.* deed, action (*dat.*), B 1999, E 241, F 456; in dede = indeed, in reality, B 3511. A. S. *dæd*, Mœso-Goth. *dêds*.

Deed, *pp.* dead, B 3517, 3633, 3737, F 287, 474. A. S. *deád*, dead; yet the A. S. verb for *to die* is *steorfan*. See **Deyen.**

Deer, *s. pl.* animals, B 1926. A. S. *deor*, an animal, a neuter noun, unchanged in the nom. plural. It is a *general* noun, like the G. *thier*, not restricted to the animals now so called.

Dees, *s. pl.* dice, F 690. F. *dé*, a die; O. F. plural *dez*, dice (Cotgrave); O. F. *det*, a die (Burguy); Provençal *dat*, Ital. *dada*, said to be from Lat. *datum* (Brachet).

Deeth, *s.* death, B 3567, E 36, 510. A. S. *deáð*, Icel. *dauði*, Mœso-Goth. *dauthus*, G. *tod*.

Deface, *v.* to obliterate, E 510.

Defame, *s.* dishonour, B 3738. F. *diffamer*, to defame, Lat. *diffamare*. Wyclif has *diffame*, but only in the sense of to publish abroad.

Defaute, *s.* default, fault, wickedness, B 3718; defect, E 1018. F. *défaut*, from *faute*, Ital. *falta*, from Lat. *fallere*, to fail.

Degrees, *s. pl.* degrees of the zodiac, F 386. F. *degré*, Prov. *degrat*, from Lat. *de*, down, and *gradus*, a step.

Delue, *v.* to dig up, F 638. A. S. *delfan*, Du. *delven*.

Delyt, *s.* delight, pleasure, B 3340, 3590, E 68. O. F. *delit*, *deleit*, from Lat. *delectare*, to delight.

Delytable, *adj.* delectable, delightful, E 62, 199. O.F. *delitable,* Lat. *delectabilis.*

Delyting, *pres. part.* delighting, E 997. O.F. *deliter, deleiter,* Lat. *delectare,* to please.

Demandes, *s, pl.* questions, E 348. F. *demande,* from Lat. *demandare.*

Deme, *v.* judge, E 133; Demen, to give judgment, B 1639: 1 *p. s. pr.* Deme, I suppose, E 753; *pr. pl.* Demen, E 988, F 224; Demeth, F 221; 1 *p. s. pt.* Demede, F 563; *pt. pl.* Demed, 202. A. S. *déman,* to judge, to *deem.* See **Doom, Do.**

Demeyne, *s.* dominion, B 3855. O. F. *demeine,* from Low Lat. *dominium,* power; from Lat. *dominus,* a lord.

Depardieux, *interj.* on the part of God, by God's help, B 39. See note.

Depe, *adj.* deep, B 3988; *adv.* deeply, 4. A.S. *deóp,* Icel. *djúpr,* Goth. *diups.*

Dere, *adj.* dear; *voc. case,* B 1641, E 101, 1056; *pl.* E 999, 1089, 1093, F 272, 341. A. S. *deore, dýre,* Icel. *dýrr,* G. *theuer.*

Dere, *v.* to injure, wound, harm, B 3191, F 240. A.S. *derian,* Du. *deren,* to injure.

Desert, *s.* desert, deserving, merit, F 532. O.F. *deserte,* merit, *deservir,* to deserve; from Lat. *seruire,* to serve.

Desirous, *adj.* ardent, F 23. F. *désireux;* from *désirer,* Lat. *desiderare,* to wish for.

Desolat, *adj.* desolate, i. e. void of, lacking in, B 131. F. *désoler,* to ravage; Lat. *desolare,* to leave alone, from *solus,* alone, *sole.*

Despeired, *pp.* filled with despair, B 3645. Lat. *desperare,* to give up hope, from *spes,* hope.

Despence, *s.* expenses, expenditure, money for expenses, B 105. O.F. *despense,* F. *dépense,* expense; from Lat. *dispendere,* to spend, *pendere,* to weigh out, to pay.

Despendest, 2 *p. s. pr.* spendest, wastest, B 2121.

Despitously, *adv.* despitefully, cruelly, E 535.

Despyse, *v.* to despise, B 115. Lat. *despicere.*

Despyt, *s.* despite, a deed expressive of contempt, B 3738; in your despyt = in spite of you, in contempt of you, 1753. F. *dépit,* O.F. *despit,* Lat. *despectus,* a looking down upon; from *de,* down, *specere,* to look.

Dette, *s.* a debt, obligation, B 41. F. *dette,* Lat. *debita,* a sum due; from *debere,* to owe.

Deuoir, *s.* duty, B 38, E 966. F. *devoir,* to owe; Lat. *debere.*

Deuyse, *v.* to relate, B 2132, 3842, E 52; to describe, F 65, 279; to plan, E 698; to frame, E 739; Deuysen, to imagine, E 108; 1 *p. s. pr.* Deuyse, I tell, B 3693; *pr. pl.* Deuyse, imagine, discourse, F 261. F. *deviser,* to talk; Low Lat. *diuisa,* a division of goods, a judgment, opinion; from Lat. *diuidere,* to divide.

Dextrer, *s.* a courser, war-horse, B 2103. F. *destrier,* a war-horse; Low Lat. *dextrarius,* from Lat. *dextra,* the right hand. The squire rode his own horse, and led his master's horse beside him, on his *right* hand.

Deyen, *v.* to die, E 665, 859; Deye, B 3232, E 364; *pt. s.* Deyde, E 550, 1062; *pp.* Deyed, B 1841. Icel. *deyja,* to die; the A. S. has only the derivative *deádian,* seldom used; the A. S. for *to die* is *sweltan* or *steorfan.*

Deyinge, *s,* dying, death, B 1850. A true *sb.*; not a *pres. part.*

Deyned him, *pt. s.* it deigned him, i. e. he deigned, B 3324. F.

daigner, O.F. *deigner*, Lat. *dignari*, to think worthy; from *dignus*, worthy.

Deyntee, *s.* pleasure, F 681; *pl.* Deyntees, dainties, 301. Welsh *dantaeth*, dainty, toothsome; from *dant*, a tooth.

Deyntee, *adj.* dainty, pleasant, rare, B 1901, E 1112, F 70. The sense *rare* explains Spenser, F. Q. i. 2. 27—'*dainty* maketh derth,' i. e. rarity makes a thing dear or valuable.

Deynteuous, *adj.* dainty, E 265.

Deys, *s.* daïs, F 59. O. F. *deis*, Lat. *discus*. See Mor. Gloss.

Diademe, *s.* diadem, crown, F 43, 60. Lat. *diadema*, Gk. διάδημα, a fillet, that which is bound round, from διά, across, and δεῖν, to bind.

Dide, *pt. s.* did, E 185; put on, B 2047; dide hem drawe = caused to be drawn, B 1823. A.S. *dyde*, a past tense formed by reduplication, from *dón*, to do; cf. O. H. G. *dede*, *teta*, I did, from *duon* or *tuon*, to do.

Diffame, *s.* evil name, ill report, E 540, 730. See **Defame**.

Digestioun, *s.* digestion, F 347. F. *digestion*, Lat. *digestionem*, from *digerere*, to distribute, digest; *dis*, apart, *gerere*, to carry.

Digne, *adj.* worthy, noble, B 1175, E 818. F. *digne*, Lat. *dignus*.

Dignitee, *s.* dignity, rank, E 470. F. *dignité*, O.F. *digniteit*, Lat. *dignitatem*; from *dignus*.

Discriptioun, *s.* description, F 580. From Lat. *describere*.

Discryue, *v.* to describe, F 424; Discryuen, 40; *pt. s.* Discryueth, describes, E 43; *pp.* Discryued, B 3336. F. *décrire*, O. F. *descrire*, Lat. *describere*.

Disdeyne, *v.* to disdain, E 98. F. *dédaigner*, O. F. *desdaigner*, Lat. *dedignari*, to scorn. Cf. M. E. *dedain* (Allit. Poems).

Disdeyn, *s.* disdain, contempt, F 700. F. *dédain*, O. F. *desdain*.

Disese, *s.* discomfort, source of pain, distress, B 3961; misery, F 467.

Disparage, *s.* disparagement, disgrace, E 908. O. F. *desparager* (Cotgrave), Low Lat. *disparagiare*, to form a misalliance; *paragium*, equality of rank; from Lat. *par*, equal.

Dispence, *s.* expense, expenditure, E 1209. See **Despence**.

Dispende, *v.* to spend, B 3500, F 690.

Dispensacion, s. dispensation, E 746.

Displese, *v.* to displease, E 506.

Dispoilen, *v.* to despoil, i. e. strip, E 374. Lat. *spoliare*, to strip; *spolium*, spoil.

Disport, *s.* sport, diversion, B 3981. O.F. *desporter*, to amuse oneself (Roquefort); from Lat. *portare*, to carry.

Dissimulinges, *s. pl.* dissimulations, pretences that things are *not* so, F 285. Lat. *dissimulare*, to pretend that a thing is *not*.

Distaf, *s.* a distaff, B 3097, 3564. A.S. *distæf*; here *stæf* is our modern *staff*; perhaps the first element is cognate with Welsh *tûs*, that which is wrapped round, a wisp, or with Gael. *dos*, a tuft, a bunch of hair: Mr. Wedgwood cites a Platt-Deutsch word *diesse*, meaning the bunch of flax on the distaff, and quotes from Palgrave the phrase 'I *dysyn* a distaff,' meaning 'I supply a distaff with flax.'

Diuerse, *adj. pl.* diverse, F 202. Lat. *diuersus*.

Diuersely, *adv.* in different ways, F 202.

Diuyde, *v.* to divide, B 3380; *pp.* Diuyded, 3424. Lat. *diuidere*.

Diuyn, *adj.* divine, B 3247. Lat. *diuinus*.

Do, *v.* to cause, B 3107, E 353;

imp. s. Do come = cause to come, B 2035; 2 *p. pl. pr.* Do kepe = cause to be kept, 3624; *pp.* Do, done, ended, E 2440. A. S. *dón*, Du. *doen*, G. *thun*, O. H. G. *duon*, *tuon*; the original sense is to place, as in Sanskr. *dhâ*, to place, put, Gk. *τίθημι*, I place, Lat. *condere*, to put together. From the same root is the Gk. *θέμις*, A. S. *dóm*, judgment, *doom*, &c.

Dogerel, *adj.* doggrel, B 2115.

Dogges, *s. pl.* dogs, B 3089. Du. *dog*, a large dog, mastiff.

Dominacioun, *s.* domination, supremacy, chiefest influence, F 352; dominion, B 3409. From Lat. *dominus*, a lord.

Dominus. See **Corpus.**

Don, *v.* to do, F 323; Doon, to act, B 90; to ply, B 1653; to cause, 3618; to make, 3507; leet don crye = caused to be cried, F 46; *pr. s.* Doth forth = continues, E 1015; Dooth, doth, B 23; *gerund*, to Done, F 334; to Doone, E 99; *imp. pl.* Doth, do, E 568, 652; as doth = pray do, F 458; *pp.* Don, F 130; ended, F 297; Doon, B 38; ended, B 3423, F 601; doon make = caused to be made, E 253; hath doon yow kept = hath caused you to be kept, E 1098. See **Do.**

Doom, *s.* judgment, opinion, B 3127, E 1000, F 677. A. S. *dóm*, judgment, Gk. *θέμις*, judgment, decision; cf. *τίθημι*, I place, Sanskr. *dhâ*, to place.

Dore, *s.* a door, E 282, F 80, 615; *pl.* Dores, B 3615, 3719. A. S. *dór*, Goth. *daur*, Gk. *θύρα*.

Dorste, *pt. s.* durst, B 1995, 3527, E 403. See **Dar.**

Doubelnesse, *s.* duplicity, F 556. F. *double*, double, Lat. *duplus*, Gk. *διπλόος*, twofold.

Doughter, *gen. sing.* daughters, E 608. A. S. *dóhtor*, a daughter; gen. *dóhtor*; Gk. *θυγάτηρ*, Sanskr. *duhitri*, i. e. a milker, one who milks the cows, from *dhu*, to milk.

Doughty, *adj.* doughty, strong, B 1914, 3502, F 338; warlike, F 11. A. S. *dohtig*, valiant, from *dugan*, to profit; so G. *tüchtig* from *taugen*.

Doun, *adv.* down, F 323; up and down = in all directions, in all ways, B 53. *i*See **Adoun.**

Doune, *s.* down, hill (*dative*), B 1986. A. S. *dún*, a hill; dat. *dúne*.

Douteles, *adv.* doubtless, without doubt, certainly, B 91, 2142; Doutelees, E 485.

Doutes, *s. pl.* fears, F 220. '*Doubte*, f. a doubt; suspect; feare, scruple; mistrust,' &c.—Cotgrave.

Dowaire, *s.* dower, E 848; Dower, 807. F. *douer*, to endow, Lat. *dotare*; *douaire*, a dowry, Lat. *dotarium*; from Lat. *dos*.

Dradde, *pt. s.* dreaded, feared, B 3402, E 523; Dradde him = was afraid, B 3918; *pp.* Drad, dreaded, E 69. See **Drede.**

Dragoun, *s.* dragon, B 3391. F. *dragon*, Lat. *draconem*, Gk. *δράκοντα*; probably it meant originally a watcher, guardian, from *δέρκομαι*, I see, *δρακεῖν*, to see.

Drank, 2 *p. s. pr.* didst drink, B 3416; *pt. s.* drank, E 216. A. S. *drincan*, pt. t. *ic dranc*.

Drasty, *adj.* filthy, worthless, trashy, B 2113. An adj. formed from A. S. *dresten*, dregs, *dærst*, dross; cf. *dros*, dross, lees; *drósen*, sediment, lees; *dreósan*, *dreóran*, to fall; Mœso-Goth. *driusan*, to fall; hence the word means full of lees, full of dross, drossy. The Promp. Parv. gives '*drestys* of oyle, *drestys* or lyys [*lees*] of wine' as synonymous

with 'dregges.' Mr. Way's note says—The Medulla renders '*fecula*, a litle *traist*,' '*feculentus*, fulle of *traiste*' (Harl. MS. 2257); in the Ortus, 'dregges.' *Amurca* is explained by Elyot to mean 'the mother or fome of all oyles,' in Harl. MS. 1002, '*drastus*.' Palsgrave gives '*dresty*, full of drest, *lieux*.' Horman says 'the drastys (*floces*) of the wyne be medicynable.' There is then no doubt about the true reading in this passage.

Drawe, *v.* to draw, incline, E 314; Drawe him, to withdraw himself, F 355; *pr. pl.* Drawen hem, withdraw themselves, F 252; *imp. pl.* Draweth, invite, B 1632. A. S. *dragan*, to drag, draw, G. *tragen*.

Drede, 1 *p. s. pr.* I dread, fear, E 636; *imp. s.* Dreed, dread, fear, 1201; *pt. s.* Dredde, dreaded, feared, 181. A. S. *ondrǽdan*, to fear; the simple verb is not used.

Drede, *s.* dread, fear, awe, B 3694, 3731, E 358, 462; it is no drede = there is no fear or doubt, beyond doubt, E 1155; out of drede = out of doubt, certainly, 634.

Dredful, *adj.* terrible, B 3558.

Drery, *adj.* sad, E 514. A. S. *dreórig*, sorrowful; lit. bloody, from *dreór*, blood. Cf. G. *traurig*, sad; O. H. G. *trór*, blood, dew, that which falls; A. S. *dreóran*, Mœso-Goth. *driusan*, to fall.

Dresse, *v.* to address oneself, E 1007; to address, prepare, 1049; *pr. pl.* Dresse hem, direct themselves, i. e. go, draw near, F 290. F. *dresser*, Ital. *dirizzare*; from Lat. *directus*, direct; from *regere*, to rule.

Dreye, *adj.* dry, B 3233; *pl.* Dreye, E 899. A. S. *drig*, dry.

Dreynt, *pp.* drenched, i. e. drowned, B 69. A. S. *drencan*, to make to drink, drench, drown; pp. *gedrenced*.

Driue, *pp.* driven, B 3203.

Dronke, *pt. pl.* drank, B 3418; Dronken, 3390; *pp.* Dronke, drunk, 3758.

Drough, *pt. s. refl.* drew himself, approached, B 1710; *pt. s.* Drow, drew, 3292.

Droughte, *s.* drought, F 118. A. S. *drugaþ*, dryness; *drugan*, *drígan*, to dry; from *drig*, dry.

Dryue, *v.* to drive, F 183; *pp.* Driue, driven, B 3203. A. S. *drífan*, to drive, pp. *drifen*.

Dul, *adj.* dull, F 279. A. S. *dol*, Goth. *dwals*, foolish.

Dure, *v.* to last, endure, E 166, 825, F. *durer*, Lat. *durare*; from *durus*, hard.

Dyed, *pt. s.* dyed, steeped, F 511. A. S. *deágian*, to dye; *deág*, a dye, a colour.

Dyen, *v.* to die, B 114, 3618; Dye, 3324, E 38; *pt. s.* Dyde, died, B 3986. See **Deyen**.

Dyghte, *v.* to dight, prepare, E 974; Dyghte me, prepare myself to go, B 3104; *pp.* Dyght, prepared himself to go, 3719. A. S. *dihtan*, to prepare; G. *dichten*, O. H. G. *tihten*, to set in order.

E.

Ebbe, *s.* ebb, F 259. A.S. *ebba*, an ebb, reflux; *ebbian*, to ebb.

Echon, *adj.* each one, B 1818; Echoon, E 124.

Eek, *adv.* eke, also, B 59, 70, 1877. A.S. *eác*, Du. *ook*, G. *auch*, Mœso-Goth. *auk*.

Eet, *pt. s.* ate, B 3362, 3407; *imp. s.* eat, 3640. A.S. *étan*, pt. t. *ic æt*; cf. G. *essen*, pt. t. *ich ass*.

Eft, *adv.* again, E 1227, F 631. A.S. *eft*, again, back, after.

Egle, *s.* eagle, F 123; *gen.* Egles,

B 3365. F. *aigle*, Lat. *aquila*. The A.S. word is *ern*, *earn*.

Egre, *adj.* eager, sharp, fierce, E 1199. F. *aigre*, Lat. acc. *acrem*, from *acer*.

Eightetethe, *ord. adj.* eighteenth, B 5. A.S. *eahtateoða*.

Ekko, *s.* echo, E 1189. Lat. *echo*, Gk. *ἠχώ*; from *ἦχος*, a noise.

Elaat, *adj.* elate, B 3357. Lat. *elatus*.

Elder, *adj. comp.* older, B 1720, 3450. A.S. *eáld*, old; comp. *yldra*, older.

Eldres, *s. pl.* elders, forefathers, B 3388, E 65, 156. A.S. *yldra*, older; the pl. *yldran*, means elders, parents.

Elf-queen, *s.* fairy queen, B 1978, 1980. A.S. *ælf*, an elf, whence *Ælf-réd* (elf-counsel), Alfred; Icel. *álfr*, an elf, fairy; spelt *ouphe* in Shakespeare.

Elles, *adv.* else, otherwise, B 2129 3232, 3983. A.S. *elles*, otherwise; the A.S. prefix *el-* means other, foreign, strange; cf. Lat. *al-ias*, *al-ius*, *al-ienus*, *al-ter*.

Eluish, *adj.* elvish, i. e. abstracted, vacant, absent in demeanour, B 1893. The word occurs as *aluisch* in Sir Gawain and the Grene Knight, 681, where it seems to mean having supernatural power; but no such compliment is intended here. 'As the elves had power to bewitch men, a silly, *vacant* person is in Icelandic called *álfr;* hence *álfalegr*, silly; *álfaskapr* and *álfahättr*, silly behaviour'; Cleasby's Icel. Dict.

Emeraude, *s.* emerald, B 1799. F. *émeraude*, O.F. *esmeralde*, from Lat. *smaragdus*.

Emperoures, *s. pl.* emperors, B 3558. F. *empereur*, O.F. *empereor*, Lat. *imperatorem*.

Empoisoned, *pp.* poisoned, B 3850. F. *empoisonner*, to poison; *poison* is a doublet of *potion*, from Lat. *potionem*, a drink; from *potare*, to drink; whence also *potation*.

Emprinteth, *imp. pl.* imprint, impress, E 1193. F. *empreindre*, from Lat. *imprimere;* from *premere*, to press.

Empryse, *s.* enterprise, B. 3857. O.F. *emprise*, *emprinse*, an enterprise; F. *prendre*, to take, Lat. *prehendere*, *prendere*.

Encheson, *s.* occasion, cause, F 456. O.F. *enchaison*, an occasion (Roquefort); from *chaoir*, to happen, Lat. *cadere*.

Encresen, *v.* to increase, B 1654; *pr. s.* Encresseth, E 50; *pp.* Encressed, 408. Norman Fr. *encrecer*, from Lat. *increscere*.

Endelong, *prep.* down along, F 416. A.S. *andlang*, G. *entlang*, along; the prefix is seen in full in Mœso-Goth, *anda*, Lat. *ante*, Gk. *ἀντι-*, Sanskr. *anti* (Vedic), signifying against, opposite, &c.

Endure, *v.* to last, B 3538. F. *endurer*, Lat. *indurare*. See **Dure**.

Endyte, *v.* to indict, B 3858; *pr. pl.* 2 *p.* endite, compose, E 17; *pr. s.* Endyteth, endites, composes, E 41, 1148; *pp.* Endyted, composed, B 3170. O.F. *enditier*, to indicate, from *ditier*, to dictate, Lat. *dictare*.

Enformed, *pp.* informed, E 738, F 335. Lat. *informare*, through the French. Cotgrave has '*Enformer*, to form, fashion,' &c.

Engendred, *pp.* engendered, begotten, E 158. F. *engendrer*, Lat. *ingenerare*, to implant; from Lat. *genus* = E. *kin*.

Engyn, *s.* a 'gin,' machine, F 184. F. *engin*, meaning (1) skill, (2) an engine; from Lat. *ingenium*, skill.

Enlumined, *pt. s.* illumined, E 33. F. *enluminer*, Lat. *illumi-*

nare; from *lumen*, light, which from *lux*, light.

Enquere, *v.* to enquire, E 769. F. *enquérir*, Lat. *inquirere*; from *quaerere*, to seek.

Ensample, *s.* example, B 78, 3281. O. F. *ensample* (Roquefort), Lat. *exemplum*.

Entencion, *s.* intention, purpose, E 703. O. F. *entention*, a design (Roquefort); Lat. *intentionem*.

Entende, *v.* to direct one's attention, apply oneself, B 3498; to attend, dispose oneself, F 689. F. *entendre*, Lat. *intendere*.

Entente, *s.* intention, B 40, E 735, 874; meaning, F 400; design, B 3835, F 521; wish, E 189; mind, B 1740; in good entent = with good will, B 1902; as to commune entente = with reference to its common (i. e. plain) meaning, i. e. in plain intelligible language, F 107.

Entraille, *s.* entrails, inside, E 1188. F. *entrailles*, Low Lat. *intrania*, Lat. *interanea* (Pliny), from *interus*, inward, *intra*, within.

Envenimed, *pp.* envenomed, poisoned, B 3314. F. *envenimer*, to poison; F. *venin*, Lat. *uenenum*, poison.

Envye, *s.* envy, jealousy, B 3584, 3888. F. *envie*, Lat. *inuidia*.

Epistoles, *dat. case pl.* (*Latin*), epistles, B 55.

Equitee, *s.* equity, justice, E 439. F. *équite*, Lat. *aequitatem*.

Er, *conj.* ere, B 119, 1667, 2015; F 130; er now, ere now, F 460; er that, before, E 178. A.S. *ér*, Mœso-Goth. *air*, whence E. *early*.

Ere, *s.* ear, F 196, 316; *pl.* Eres, B 3726, E 629. A.S. *eáre*, Mœso-Goth. *auso*, Lat. *auris*.

Erl, *s.* earl, B 3597, 3646; *pl.* Erles, 3839. A.S. *eorl*, Icel. *jarl*, a chief.

Erly, *adv.* early, F 379. A. S. *érlice*; see Er.

Ernest, *s.* earnest, E 723. A.S. *eornost*, certain, sure, G. *ernst*; Diefenbach thinks it connected with Mœso-Goth. *arniba*, certainly, surely.

Ernestful, *adj.* serious, E 1175.

Erst, *adv.* before, E 336; at erst = at first, first of all, B 1884, E 985. A.S. *érest*, first, superl. of *ér*, before, *ere*.

Erthe, *s.* earth, E 203. A. S. *eorðe*, Icel. *jörð*, Mœso-Goth. *airtha*, G. *erde*.

Ese, *s.* ease, E 217, 434. F. *aise*.

Esily, *adv.* easily, F 115; softly, slowly, 388.

Espyen, *v*, to espy, spy, see, B 3258; *pt. s.* Espyed, 3718. F. *épier*, O. F. *espier*, from O. H. G. *spehen*, to spy, G. *spähen*.

Est, *s.* east, B 3657; *as adv.* in the east, F 459. A. S. *east*, Icel. *austr*; cf. Lat. *Aurora* (= *Ausosa*) and Sanskr. *ushas*, the dawn, from the root *ush*, to burn; which from an older root *vas*, to shine; Peile's Greek and Latin Etymology, 2nd ed. p. 142.

Estaat, *s.* estate, condition, rank, B 3592, 3647, 3965; state, E 160, 767; way, E 610; Estat, state, F 26. F. *état*, O. F. *estat*, Lat. *status*.

Estward, *adv.* eastwards, E 50.

Ete, *v.* to eat, F 617; *pp.* Eten, E 1096. See Eet. A.S. *etan*, Mœso-Goth. *itan*, to eat.

Euangelist, *s.* Evangelist, writer of a Gospel, B 2133.

Eue, *s.* eve, evening, F 364. A.S. *efen*; cf. G. *abend*.

Euel, *adv.* ill, B 1897. See Yuel.

Euene, *adj.* even, E 811. A.S. *efen*, *æfen*, equal, Mœso-Goth. *ibns*.

Euerich, *adj.* every one, E 1017.

Euerichon, every one, B 1164;

Euerichon, 4009; Euerichoon, B 58, 3089; *with pl. sb.* 3277.

Euermo, *adv.* evermore, continually, B 1744, 4005; for euermo = continually, E 754; Euermore, F 124.

Exametron, *s.* a hexameter, B 3169. Gk. *ἑξάμετρον*, neuter of *ἑξάμετρος*, a six-foot verse; from *ἕξ*, six, and *μέτρον*, a metre, measure.

Excellente, *adj.* excellent, F 145. F. *excellent*, Lat. *excellentem.*

Expert, *adj.* experienced, B 4. F. *expert*, Lat. *expertus.*

Expoune, *v*, to expound, explain, B 3398; Expounde, 3940; *pt. s.* Expouned, 3399; Expowned, 3346. O. F. *espondre*, to expose, Lat. *exponere.*

Ey, *interj.* eh! E 2419. Cf. G. *ei.*

Eyleth, *pr. s.* ails, B 1171, 1975; *pt. s. impers.* Eyled, ailed, F 501. A. S. *eglian*, to feel pain, *eglan*, to give pain, *egl*, trouble; Mœso-Goth. *aglo*, tribulation, *aglus*, troublesome; cf. Goth. *agis*, E. *awe*; Gr. *ἄχος*, E. *ache.*

F.

Face, *s.* face; a technical term in astrology, signifying the third part of a sign (of the zodiac); a part of the zodiac ten degrees in extent, F 50.

Fader, *gen. sing.* father's, B 1178, 3121, 3127: fader day, father's day, father's time, 3374, E 1136; *we also find* Fadres, B 3534, 3630, E 809; *pl.* Fadres, fathers, ancestors, E 61; parents, originators, B 129. A.S. *fæder* (gen. *fæder*) G. *vater*, Lat. *pater*, Sanskr. *pitri*, a father, guardian; from *pâ*, to guard, nourish.

Faille, *v.* to fail, B 3955. F. *failler*, Lat. *fallere.*

Faire, *adj. def. as sb.* the fair part, F 518; *voc. case* Faire, 485. A.S. *fægr*, Mœso-Goth. *fagrs*, fair; cf. Gk. *πηγός*, well-fastened, strong, from *πήγνυμι*, I fasten; cf. Goth. *fahan*, to seize.

Fairnesse, *s.* fairness, beauty, E 384. A.S. *fægernes.*

Fairye, *s.* fairyland, B 1992, 2004, F 96; fairy contrivance, magic, F 201. F. *féerie*, O.F. *faerie*, enchantment; F. *fée*, Ital. *fata*, a fairy, from Low Lat. *fata*, a witch, who presides over *fate*; Lat. *fatum*, destiny.

Falle, *v.* to fall, happen, light, E 126; to suit, E 259; Fallen, to happen, F 134; *pp.* Falle, fallen, B 3196, 3268; Fallen, accidentally placed, F 684. A. S. *feallan.*

Fals, *adj.* false, B 74; *def.* False, 3727. F. *faux*, O.F. *fals*, Lat. *falsus.*

Falsed, *pp.* falsified, broken (faith), F 627.

Fame, *s.* good report, E 418. F. *fame*, Lat. *fama.*

Fantasyes, *s. pl.* fancies, F 205. F. *fantaisie*, Gk. *φαντασία*, from *φαίνειν*, to appear; whence also *phantom*, *phantasm. Fancy* is a doublet of *phantasy.*

Fare, *v.* to fare, get on, F 488; 1 *p. s. pr*, Fare, I am, B 1676; *pr. s.* Fareth, it fares, it is, E 1217; *pp.* Fare, fared, gone, E 896; *imp. s.* Far wel, farewell, B 116, 3631, E 555. A.S. *faran*, to go, proceed, fare, Du. *varen*, G. *fahren*, to travel; cf. Gk. *πορεύω*, to carry, *πορεύομαι*, to travel; so Gk. *πόρος* is E. *ferry.*

Faste, *adv.* fast, closely, E 598; quickly, B 2017; Faste by, close at hand, B 3116; *adv. comp.* Faster, closer, 3722. A.S. *fæst*, fast, firm; *fæste*, firmly, also quickly.

Faucon, *s.* a falcon, F 411, 424, &c. F. *faucon*, Lat. *falconem.*

Faught, *pt. s.* fought, B 3519.

Fauour, *s.* favour, B 3914. F. *faveur*, Lat. *fauorem.*

Fayn, *adv.* gladly, willingly, B 41, 3283; wolde fayn = would fain, would be glad to, E 696. A.S. *fægn*, fain, glad, Icel. *feginn.*

Fayre, *adj.* fair, B 69.

Fecche, *v.* to fetch, B 1857; Fecchen, E 276. See **Fette.**

Feeld, *s.* field, in an heraldic sense, B 3573; *dat.* Felde, field, plain, 3197. A.S. *feld*; dat. *felde.*

Feend, *s.* the fiend, F 522; a fiend, B 3654. The Mœso-Goth. *fijan*, to hate, has a pres. part. *fijands*, used in the sense of an enemy; so A.S. *feón*, to hate, *feónd*, a fiend.

Feet, *s.* performance, E 429. F. *fait*, Lat. *factum.* Thus *feat* is an older doublet of *fact.*

Fel, *adj.* fell, cruel, terrible, B 2019; *pl.* Felle, 3290. A.S. *fell*, cruel; O.F. *fel*, cruel (Roquefort); Low Lat. *fello*, *felo*, a traitor, rebel; whence E. *felon.*

Felaw, *s.* fellow, companion, B 1715, 2135; *pl.* Felawes, B 1629, 3356, E 282. Icel. *félagi*, a companion; from *fé*, cattle, property, and *lagi*, law, society; applied to one who possesses property in partnership with others.

Felde, *s. dat.* field, B 3197. See **Feeld.**

Fele, *adj. pl.* many, E 917. A.S. *féla*, G. *viel*, Du. *veel*, Gk. πολύς.

Felle. See **Fel.**

Felte, 1 *p. s. pt.* felt, F 566.

Fer, *adj.* far, B 1908, 3157; *adv.* 1781, 3872. A.S. *feorr.*

Ferde, *pt. s.* fared, i. e. behaved, E 1060, F 461, 621. See **Fare.**

Fere, *s. dat.* fear, B 3369, 3394, 3728. A.S. *fær*, dat. *fære*, fear, danger; cf. G. *gefahr*, danger.

Ferforth, *adv.* far forward; so ferforth = to such a degree, F 567; as ferforth as = as far as, B 19.

Ferme, *adj.* firm, E 663. F. *ferme*, Lat. *firmus.*

Fern, *adv.* long ago; so fern = so long ago, F 256. A.S. *fyrn*, O.H.G. *firni*, old. Cf. prov. G. *firner wein*, last year's wine. The root appears also in the Greek πέρυσι, as in ἡ πέρυσι κωμῳδία, last year's comedy (Curtius).

Fern, *s.* fern, ferns, F 255. A.S. *fearn.*

Fern-asshen, *s. pl.* fern-ashes, ashes produced by burning ferns, F 254.

Ferther, *adj.* further, B 1686; *adv.* E 712.

Feste, *s.* feast, festival, E 191, F 61, 113. F. *fête*, O.F. *feste*, Lat. *festa*, pl. of *festum.*

Festeyinge, *pres. part.* feasting, entertaining, F 345. F. *festoyer*, O.F. *festier*, to feast.

Festlich, *adj.* festive, fond of feasts, F 281.

Fette, *pt. s.* fetched E 301; *pl.* Fette, B 2041; *pp.* Fet, F 276. A.S. *feccan*, to fetch; pt. t. *ic feahte*, pp. *gefetod.*

Fetheres, *s. pl.* feathers, B 3365, A.S. *feðer*, cognate with Lat. *penna* (whence E. *pen*), and Gk. πέτομαι, I fly, Sanskr. *patra*, a bird's wing.

Fettred, *pt. s.* fettered, B 3547. A.S. *feoter*, Icel. *fjöttur*, G. *fessel*, a fetter; cf. Lat. *com-pes.*

Fey, *s.* faith, E 9, 1032. F. *foi*, O.F. *fei*, *feid*, Lat. *fidem.*

Feyne, *v.* to feign, F 510; *pp.* Feyned, pretended, 524. F. *feindre*, Lat. *fingere.*

Feyning, *s.* pretending, cajolery, F 556.

Feynting, *s.* fainting, failing, E 970. See *Faint* in Wedgwood.

Fieble, *adj.* feeble, weak, E 1198. F. *faible*, O.F. *foible*, *floible*, Ital. *fievole*, feeble. Commonly derived from Lat. *flebilis*, lamentable.

Fiers, *adj.* fierce, B 1970. Roquefort gives O. F. '*fers*, fier, hautain, sévère;' it seems to be from Lat. nom. *ferus*, not from Lat. acc. *ferocem*.

Figure, *s.* shape, i. e. man's shape or form, B 3412; *pl.* Figures, figures of speech, E 16. F. *figure*, Lat. *figura*.

Fil, *pt. s.* fell, occurred, happened, B 1865, 1962, 3275, E 449, 718; as fer as reason fil = as far as reason extended, F 570; *pt. pl.* Fille, fell, F 238; Fillen, fell, B 3183, 3620. A.S. *feallan*, to fall; pt. t. *ic feol*, pp. *gefeallen*.

Fingres, *s. pl.* fingers, E 380. A.S. *finger*.

Firste, *adj. used as a sb.*; my firste = my first narration, F 75.

Fish, *s.* the sign Pisces, F 273. See note. A.S. *fisc*, Lat. *piscis*; thus *fishes* and *pisces* are the same word.

Fit, *s.* a 'fyt' or 'passus,' a portion of a song, B 2078. A. S. *fit*, a song.

Flambes, *s. pl.* flames, B 3353. F. *flamme*, O.F. *flambe*, Lat. *flamma*.

Flee, *v.* to fly, F 502; Fleen, 122; *pr. pl.* Fleen, flee, B 121; *pr. s.* Fleeth, flies, E 119, F 149; *pt. s.* Fledde, fled, avoided, B 3445, 3874; Fley, fled, 3879. A. S. *fleón*, to flee; *fleógan*, to fly.

Flokmele, *adv.* in a flock, in a great number, E 86. A. S. *floc*, a flock; *mǽl*, a portion; hence dat. pl. as adv. *mǽlum*, in parts, and the compound *flocmǽlum*, by divisions or companies.

Flood, *s.* flood, flowing of the sea, F 259. A. S. *flód*, Mœso-Goth. *flodus*.

Flour, *s.* flower, B 2091, 3287, 3687; choice, pattern, E 919. F. *fleur*, Lat. *florem*.

Floure, *pr. s. subj.* flowef, flourish, E 120.

Folweth, *pr. s.* follows, B 3327, *imp. pl.* follow, imitate, E 1189. A.S. *folgian*, *fyligean*, Icel. *fylgja*, G. *folgen*.

Folye, *s.* folly, E 236. F. *folie*, from *fol*, *fou*, mad.

Fond, *pt. s.* found, E 457; Foond, B 1991, 3733; *pt. pl.* Fonde, B 3259; *pt. s. subj.* Fonde, 3521.

Fonde, *v.* to endeavour, B 2080; to attempt, try, E 283. A. S. *fandian*, to try, tempt, 'search out; connected with *findan*, to find.

Foo, *s.* foe, enemy, B 1748, 3415, F 136; *pl.* Foon, foes, B 3896; Foos, B 3219, 3519. A.S. *fáh*, a foe; pl. *fá*; from the same root as *fiend*. See **Feend**.

Fool, *s.* a fool, employed to make sport, B 3271. F. *fol*, *fou*.

Fool-hardy, *adj.* foolishly bold, B 3106.

Foo-men, *s. pl.* foes, B 3255, 3507.

Foon, Foos. See **Foo.**

Foond. See **Fond.**

For, *conj.* because, B 1705, F 74; in order that, F 102; *prep.* as regards, with respect to, B 13. E 474; on account of, B 3321; against, 2052. A.S. *for*.

Forage, *s.* forage, food, B 1973. F. *fourrage*, O.F. *fourage*, from O.F. *forre*, fodder, Low Lat. *fodrum*, fodder; from a Teutonic source; cf. O.H.G. *fuotar*, E. *fodder*; which from the root of Mœso-Goth. *fodjan*, to *feed*; cf. E. *food*. To *forage* is therefore to search for *fodder* and *food*.

Forbede, *imp. s.* 3 *p.* may he forbid; god forbede = God forbid, E 136, 1076; *pt. s.* Forbad, forbade, 570. A.S. *forbeódan*, Mœso-Goth. *faurbiudan*.

Forby, *adv.* past, B 1759, 1792. Cf. G. *vorbei*.

Fordrye, *adj.* very dry, exceed-

ingly dry, withered up, F. 409. Cf. A.S. *fordrigan*, to dry up, parch.

Forfered, *pp.* exceedingly afraid; forfered of, very afraid for, F 527. The prefix *for-* is the A.S. *for-*, G. *ver-*, Mœso-Goth. *fra-*, or sometimes *faur-*, as in *faurbiudan*, to forbid.

Forgeten, *pp.* forgotten, E 469. A. S. *forgitan*, to forget, pp. *forgeten*, G. *vergessen*.

Forgoon, *v.* to forgo (*commonly misspelt* forego), E 171. A. S. *forgán*, to forgo, pass by, Mœso-Goth. *faurgaggan*, to pass by; different from Mœso-Goth. *faura-gaggan*, to go before, which might be represented by *forego*, as, indeed, it is in the phrase 'a *foregone* conclusion'; cf. G. *vergehen* and *vorgehen*.

Forlete, *v.* to leave, yield up, B 1848. A.S. *forlætan*, to let go; G. *verlassen*, to leave.

Fors, *s.* force, matter; no fors = no matter, E 1092, 2430. F. *force*, Low Lat. *fortia*, strength; from *fortis*, strength.

Forsake, *v.* to forsake, leave, B 3431. A.S. *forsacan*.

Forth, *adv.* forth, F 605; *used as v.* = go forth, F 604. A.S. *forð*.

Forthermore, *adv.* furthermore, moreover, E 169.

Forward, *s.* an agreement, B 34, 1167; promise, 40. A.S. *fóreweard*, an agreement; from *fóre*, before, and *weard*, a *ward*, or *guard*; *not* connected with *word*.

Foryelde, *v.* to requite, yield in return, E 831. A.S. *forgyldan*, to recompense; from *gyldan*, to pay, to *yield*; cf. Mœso-Goth. *fragildan*, G. *vergelten*.

Foryetful, *adj.* forgetful, E 472. The A.S. form is *forgitol*.

Foryiue, *v.* to forgive, E 526. A.S. *forgifan*, Mœso-Goth. *fragiban*, G. *vergeben*.

Fostred, *pl. s.* nurtured, kept, E 222; *pp.* E 1043, F 500. A.S. *fósterian*, to nourish, *fóster*, food; from the same root as *food* and *fodder*.

Fote, *s.* a foot; *on fote*, on foot, F 390. A.S. *fót*, G. *fuss*; Lat. acc. *pedem*, Gk. acc. *ποδά*, Sanskr. *pad*.

Foul, *adj.* ugly, E 1209; Foule, poor, wretched, B 4003; Foul, *adj. as sb.* foul weather, F 121. A.S. *fúl*, Mœso-Goth. *fúls*, foul.

Foul, *s.* bird, F 149. 435; *pl.* Foules, 53, 398. A.S. *fugel*, G. *vögel*.

Founde, *pp.* found, E 146; Founden, 520.

Fourneys, *s.* a furnace, B 3353. F. *fournaise*, Lat. *fornacem*.

Foxes, *s. pl.* foxes, B 3221; *gen. pl.* 3223. A.S. *fox*, G. *fuchs*.

Frankeleyn, *s.* franklin, F 675.

Fraunchyse, *s.* liberality, B 3854. F. *franchise*, freedom, *franc*, free.

Frayneth, *pr. s.* prays, beseeches, B 1790. A.S. *fregnan*, Icel. *fregna*, Mœso-Goth. *fraihnan*, to ask; cf. G. *fragen*, Lat. *precari*.

Fredom, *s.* liberality, B 3832.

Free, *adj.* liberal, bounteous, B 1854; Fre, profuse, E 1209; Free, noble, B 1911. A.S. *freo*, G. *frei*.

Frely, *adv.* freely, E 352.

Freletee, *s.* frailty, E 1160. F. *frêle*, frail, fragile. *Frailty* is a doublet of *fragility*, from Lat. *fragilitatem*.

Fremde, *adj.* foreign, F 429. A.S. *fremed*, foreign, Mœso-Goth. *framatheis*, G. *fremde*, strange.

Frendes, *s. pl.* friends, B 121. A.S. *freond*, Mœso-Goth. *frijonds*, a loving one, from Goth. *frijon*, to love, Sanskr. *prî*, to love.

Freres, *s. pl.* friars, E 12. F. *frère*, Lat. *fratrem*.

Frete, *v.* to eat up, devour, B 3294. A. S. *fretan*, G. *fressen*,

Mœso-Goth. *fra-itan*, to devour; lit. to *for-eat*, eat up.

Fro, *prep.* from, B 24, 121, F 464. A.S. *fra.*

Fruyt, *s.* fruit, i. e. result, F 74. F. *fruit*, Lat. *fructus.*

Ful, *adj.* full, B 86; *adv.* very, B 3506, F 52; Ful many, very many, F 128. A.S. *full*, G. *voll.*

Fulfild, *pp.* fulfilled, E 596; filled full, B. 3713.

Fulliche, *adv.* fully, E 706.

Fulsomnesse, *s.* satiety, profuseness, F 405.

Fumositee, *s.* fumosity, i. e. the fumes of drink, F 358. From Lat. *fumus*, smoke, fume.

Furial, *adj.* tormenting, F 448. Lat. *furialis*, furious.

Furlong, *s.* a furlong; furlong wey = a distance of a furlong, i. e. a short time, E 516. A.S. *fur*, a furrow; it means *furrow-long*, the length of a furrow.

Fy, *interj.* fie! F 686. Welsh *ffi*; cf. G. *pfui.*

Fyf, *num.* five, B 3602. A.S. *fíf*, Mœso-Goth. *fimf*, G. *fünf.* Lat. *quinque*, Gk. *πέντε*, *πέμπε*, Sanskr. *panchan.*

Fyn, *s.* end, purpose, result, B 3348, 3884. F. *fin*, Lat. *finis.*

Fynally, *adv.* finally, at last, F 576.

Fyne, *adj. pl.* fine, good, F 640. F. *fin*, G. *fein.*

Fyr, *s.* fire, B 3734. A.S. *fýr*, G. *feuer*, Gk. *πῦρ.*

Fyue, *num.* five, B 12. See **Fyf.**

G.

Galle, *s.* gall, B 3537. A.S. *gealla*, Lat. *fel*, Gk. *χολή.*

Galoche, *s.* a shoe, F 555. F. *galoche*, Low Lat. *calopedia*, suggested by Gk. *καλοπέδιλα*, a wooden shoe; properly a piece of wood tied to a cow's legs, a clog; from *κᾶλον*, a log; *πέδιλον*, a clog, fetter.

Galping, *pres. part.* gaping, F 350; Galpinge, 354.

Galwes, *s. pl.* gallows, B 3924, 3941. A.S. *gealga*, Icel. *gálgi.*

Game, *s.* sport, E 609; joke, 733; amusement, merriment, jest, B 2030, 3740, 3981. A.S. *gamen*, Icel. *gaman*, a game, a sport.

Gan, *pt. s.* began, B 3230; *as aux.* = did, B 14, E 392, 679; *pl.* Gonne, did, E 1103. A.S. *onginnan*, pt. t. *ic ongan*; the simple vb. not being used.

Gape, *v.* to gape, gasp, B 3924. A.S. *geápan*, to open wide, from *geáp*, wide, spacious, Icel. *gap*, a *gap*; Du. *gapen*, to yawn.

Gardin, *s.* a garden, B 3732. F. *jardin*, O.F. *gardin*, Low Lat. *gardinum*, borrowed from an O. Low G. *garden*; cf. Old Sax. *gardo*, G. *garten.*

Gat, *pt. s.* got, obtained, F 654.

Gauren, *v.* to gaze, stare, F 190; *pr. s.* Gaureth, gazes, stares, B 3559. Apparently *gaure* is a variation of *gaze*; but cf. O. F. *garer*, *guarer*, to watch; from O.H.G. *waron*, to guard.

Gayler, *s.* a gailor, B 3615. F. *geôle*, a gaol, O. F. *gaiole*, from Lat. *caueola*, dimin. of *cauea*, a cage.

Gazed, *pt. s.* gazed, E 1003. Apparently from the same root as Mœso-Goth. *us-gaisjan*, to terrify, *usgeisnan*, to be amazed.

Geaunt, *s.* a giant, B 1997, 3298. F. *géant*, Lat. *gigantem.*

Gemmes, *s. pl.* gems, precious stones, E 254, 779. F. *gemme*, Lat. *gemma.*

Gent, *adj.* gentle, noble, B 1905. F. *gent*, comely; Lat. *genitus*, well-born.

Gentil, *adj.* gentle, worthy, B

1627, F 452; excellent, B 3123; compassionate, F 483; *pl. as sb.* Gentils, gentry, people of rank, E 480. F. *gentil*, Lat. *gentilis.*

Gentillesse, *s.* nobleness, B 3441, F 483, 505; nobility, B 3854; worth, E 96; slenderness, symmetry, F 426; delicate nurture, E 593.

Gentilleste, *adv.* noblest, E 72.

Gentilly, *adv.* in a frank or noble manner, frankly, F 674.

Gere, *s.* gear, clothing, E 372. A. S. *gearwa*, clothing, preparation, *gearo*, ready, *yare.*

Gesse, 1 *p. s. pr.* I suppose, B 3435, 3960, E 469, F 609. Du. *gissen*, to conjecture; cf. Icel. *gizka*, to guess.

Gest, *s.* a guest, E 338; *pl.* Gestes, 339. A.S. *gæst*, a guest, Lat. *hostis*, a stranger.

Geste, *s.* a tale (told in the manner of the gestours), a stock story; in geste = like the common stock stories, B 2123; *pl.* Gestes, stories, F 211. O. F. *geste*, a tale, Lat. *gestum;* Lat. pl. *gesta*, doings.

Gestours, *s. pl.* story-tellers, B 2036. See above.

Gete, *v.* to get (*gerund*), E 1210; 2 *p. pl. pr.* ye get, F 343; 2 *p. s. pr.* Getest, obtainest, B 1669; *pp.* Geten; han geten hem = to have acquired for themselves, F 56. A. S. *getan*, Icel. *geta.*

Gilte, *adj. pl.* gilt, B 3554.

Gin, *s.* a contrivance, F 128, 332. Said to be a shortened form of F. *engin*, a machine. See **Engyn.**

Gingebreed, *s.* gingerbread, B 2044.

Girdel, *s.* a girdle, B 1921. A. S. *gyrdels*, Icel. *gyrðill*, G. *gürtel;* A. S. *gyrdan*, Icel. *gyrða*, to gird.

Girden, *v.* to strike, B 3736. Properly to switch; from A. S. *gerd*, a *yard*, a rod, a switch; cf. G. *gerte*, a switch; Mœso-Goth. *gazds*, a sting, which occurs in 1 Cor. xv. 55.

Glade, *v.* to make glad, comfort, cheer, B 4001, E 1174; *pr. s.* Gladeth, pleases, cheers, E 1107, F 609; *imp. s.* 3 *p.* Glade, may he comfort, E 822. Cf. A. S. *gladian*, to be glad; from *glæd*, glad.

Gladly, *adv.* willingly, F 224; that been gladly wyse = that wish to be thought wise, 376.

Gladsom, *adj.* pleasant, B 3968.

Glas, *s.* glass, F 254. A. S. *glæs*, Icel. *gler.*

Glede, *s.* a burning coal, B 111, 3574; coloured as the glede = of a bright red colour. A. S. *gléd*, Icel. *glóð*, a burning coal; from A. S. *glówan*, Icel. *glóa*, to glow.

Glee, *s.* entertainment, B 2030. A. S. *gleó*, joy, mirth, glee, music, song.

'Tobal [*Tubal*] thair brothir first vnderfang
Musyk, that es the sonne of sang;
Organis, harpe, and other *gleu*,
He drou thaim ut of music neu.'
Cursor Mundi, ed. Morris, G 1519.

Glood, *pt. s.* glided, went quickly, B 2094. F 393. A.S. *glídan*, to glide; pt. t. *ic glád.*

Glose, *s.* glosing, comment, F 166. F. *glose*, a gloss, from Lat. *glossa*, Gk. γλῶσσα, the tongue; also, a language; also, a word needing explanation; hence, an explanation.

Glose, *v.* to flatter, B 3330; Glosen, to comment upon, 1180.

Glyde, *v.* to glide; vp glyde = to rise up gradually, F 373; *pt. s.* Glood, q. v.

Gnow, *pt. s.* gnawed, B 3638. A. S. *gnagan*, to gnaw; pt. t. *ic gnóh.*

Goddes, *gen. sing.* God's, B 1166, 1169, 1175.

Gold-thred, *s.* gold thread, golden twine, B 3665.

Gonne, *pt. pl.* did; gonne arace = did tear away, removed, E 1103. See **Gan**.

Goode, *adj. voc.* good, E 852; *nom. def.* B 3084. A. S. *gód*, Icel. *góðr*, G. *gut*.

Goodly, *adj.* good, proper, pleasing, right, B 3969; good-looking, portly, 4010. A.S. *gódlíc*.

Goon. See **Gon**.

Gon, *v.* to go, proceed, F 200, 327; Goon, E 847; 2 *p. s. pr.* Goost, goest, walkest about, B 3123; *pr. pl.* Goon, go, proceed. E 898; *pp.* Goon, gone, B 17, E 774; goon is many a yere = many a year ago, B 132. A. S. *gán*, also *gangan*; G. *gehen*, Mœso-Goth. *gaggan* (pronounced *gangan*).

Goost, *s.* a ghost, B 3124; spirit, E 926, 972; the Holy Ghost, B 1660; yaf vp the goost = died, 1862. A.S. *gást*, G. *geist*, the breath, a spirit.

Goshauk, *s.* goshawk, B 1928. A.S. *gós*, a goose; *góshafoc*, a goosehawk, a hawk used to chase wild geese; cf. *gos-ling*.

Gospel, *s.* gospel; *here*, a text from a gospel, B 1180. A.S. *gódspell*, from *gód*, good, *spell*, a story; a translation of the Gk. *εὐαγγέλιον*; afterwards corrupted to *godspell*, i. e. the story of God, and in this form it gave rise to Icel. *guðspjall*.

Gossomer, *s.* gossamer, F 259.

Goth, *pr. s.* goes, B 1698, F 392; *imp. pl.* Goth, E 568; Gooth, B 3384. See **Gon**.

Gouernaille, *s.* management, mastery, E 1192. Properly it means the *steering*, management of the *helm*; from F. *gouvernail*, Lat. *gubernaculum*, the helm of a ship.

Gouernance, *s.* providence, E 1161; arrangement, plan, 994; Gouernaunce, control, E 23; sovereignty, B 3541; working, manner of action, F 311.

Gouerne, *v.* govern, control, B 3587; *imp. pl.* Gouerneth, arrange, E 322. F. *gouverner*, Lat. *gubernare*.

Gouernour, *s.* governor, master, principal, B 3130. F. *gouverneur*, Lat. *gubernatorem*.

Grace, *s.* favour, kindness, F 458; Gras, grace, B 2021; of grace, out of favour, in kindness, F 161. F. *grâce*, Lat. *gratia*.

Grammere, *s.* grammar, B 1726. F. *grammaire*, Low Lat. *grammaria*; from Low Lat. *gramma*, Gk. *γράμμα*, a letter; *γράφειν*, to write.

Gras. *s.* grace, B 2021. See **Grace**.

Gras, *s.* grass, F 153. A.S. *gærs*, *græs*, Icel. *gras*, G. *gras*.

Graue, *v.* to bury, E 681. A.S. *grafan*, to dig; Icel. *grafa*, G. *graben*.

Graunt mercy, *interj.* many thanks, E 1089. F. *grand merci*.

Graunten, *v.* to grant, fix, name, E 179; *pt. s.* Graunted, 183; *imp. s.* 3 *p.* Graunte, may he grant, 842. O. F. *granter*, to grant, confused with O. F. *cranter*, to caution; the latter is from the Lat. *credere*, through a form *credentare*; the former seems to retain the *g* of the Lat. *gratus*, pleasing. See Wedgwood.

Grayn, *s.* dye; in grayn = in dye, i.e. dyed of a fast colour, B 1917. See **Greyn**.

Gree, *s.* gratitude, good part, E 1151. F. *gré*, inclination, from Lat. *gratus*, pleasing.

Greet, *adj.* great, B 3403. See **Grete**.

Grene, *adj. def.* green, E 120; of a green colour, F 646; *as sb.* greenery, greenness, F 54. A. S. *grene*, Icel. *grœnn*.

Gret, *adj.* great, F 463; *def.*

Grete, B 1181; *voc.* Grete, B 1797; *pl.* Grete, E 382. See Greet.

Grette, *pt. s.* greeted, E 952. A.S. *grétan*, pt. t. *ic grette*.

Gretter, *adj. comp.* greater, E 1126.

Greuaunce, *s.* grievance, hardship, B 3703. O.F. *grevance*, pain, hardship, *grever*, to grieve, weigh down, from Lat. *grauis*, heavy.

Greue, *v.* to grieve, vex, B 1638; *pr. s. impers.* Greueth, it vexes, it grieves, E 647. F. *grever*, Lat. *grauare*, to weigh down.

Greyn, *s.* a grain, B 1852, 1855; in greyn = in grain, i. e. of a fast colour, F 511. F. *graine*, Low Lat. *grana*, Lat. *granum*.

Grisly, *adj.* terrible, B 3299. A.S. *grislic*, grisly, horrible; *agrísan*, to shudder at; cf. G. *grässlich*, terrible, *grausen*, to shudder. Distinct from *grizzly*, grayish.

Gronte, *pt. s.* groaned, B 3899. A.S. *gránan*, to groan; pt. t. *ic gránede*.

Grucche, *v.* to murmur, E 170; grucche it = to murmur at it, 354; O.F. *groucher*, *grocer*, to murmur.

Gruf, *adv.* grovellingly, all along, flat down, B 1865. Cf. Icel. phrase *á grúfu*, said of one who lies grovelling, or who lies face downwards; from *grúfa*, to cower, crouch down.

Gye, *v.* to guide, rule, B 3587, E 75. O.F. *guier*, to guide, Ital. *guidare*; Old Saxon *wítan*, to observe, O. H. G. *wízan*, to observe.

Gyde, *v.* to guide, lead, E 776. Gyden, to guide, B 1670; *imp. pl.* Gydeth, guide, direct, 1677. O. F. *guider*, another form of *guier*. See Gye.

Gyse, *s.* guise, wise, way, manner, F 332, 540. F. *guise*, from O. H. G. *wise*, G. *weise*, a manner, cognate with E. *wise*, from A. S. *wis*.

H.

Habergeoun. *s.* a habergeon, hauberk, B 2051. O.F. *haubergon*, *hauberjon*, a small hauberk; dimin. of *hauberc* or *halberc*, from O.H.G. *halsberc*, the same as A. S. *healsbeorga*, lit. a neck-defence, from *heals* (G. *hals*) the neck, and *beorgan* (G. *bergen*), to hide, protect. The ending *-on* should rather signify augmentation, as in the Ital. *-one*, which is seen in E. *balloon*, an augmentative of *ball*.

Habounde, *v.* to abound, B 3938. F. *abonder*, O. F. *habonder*, Low Lat. *habundare*, written for *abundare*.

Habundance, *s.* abundance, plenty, E 203.

Habundant, *adj.* abundant, E 59.

Hadde, *pt. s.* had, possessed, E 438, F 29, 32; took, E 303; *pt. pl.* Hadden, had, kept, E 201; I hadde leuer = I would rather, B 3083.

Halle, *gen. sing.* of the hall; halle dore = door of the hall, F 80; *dat.* Halle, 86. A.S. *heall*, a hall, a fem. sb.; gen. *healle*.

Halp, *pt. s.* helped, B 3236. A. S. *helpan*, pt. t. *ic healp*, pp. *holpen*.

Hals, *s.* neck, B 73. A. S. *heals*, G. *hals*, Icel. *háls*.

Halse, *1 p. s. pr.* I conjure, B 1835. See note. The proper meaning of A. S. *healsian* is to clasp round the neck (A. S. *heals*), and thence to beseech, supplicate; but the word seems to have been influenced by the Icel. *heill*, omen, good luck, *heilla*, to enchant.

Halt, *pr. s.* holdeth, F 61.

Han, *v.* to have, B 1176, F 56; *pr. pl.* Han, have, E 188, 381.

Handle, *v.* to handle, touch, E 376. A.S. *handlian*.

Hap, *s.* good fortune, luck, B 3928. Welsh *hap*, luck, Icel. *happ*, luck, chance.

Happeth, *pr. s.* chances, F 592. See above.

Harde, *adj. def.* hard, cruel, F 499. A.S. *heard*, Icel. *harðr*, G. *hart*.

Hardily, *adv.* boldly, without doubting, without question, E 25.

Hardinesse, *s.* boldness, B 3210, 3440, E 93.

Harding, *s.* hardening, tempering, F 243. A.S. *heardian*, to hard.

Hardy, *adj.* bold, sturdy, F 19. F. *hardi*, from M.H.G. *herten*, O.H.G. *hartjan*, to make strong, from adj. *hart*, strong = E. *hard*.

Hare, *sb.* a hare, B 1886, 1946. A.S. *hara*, G. *hase*.

Harme, *s.* harm, injury, suffering, (*dative*), F 632. A.S. *hearm*, Icel. *harmr*.

Harpe, *s.* harp (*dat.*), B 2005. Icel. *harpa*.

Hastif, *adj.* hasty, E 349. O.F. *hastif*, from *haste*, F. *hâte*; of German origin; cf. G. *hast*, haste.

Hastily, *adv.* soon, F 471; Hastilich, quickly, E 911.

Hatede, *pt. s.* hated, E 731. A.S. *hatian*, Icel. *hata*, G. *hassen*.

Hauberk, *s.* a hauberk, B 2053. See **Habergeoun**.

Haue, *v.* to have, B 114; *imp. s.* Haue, hold, consider, F 7; receive, E 567; 3 *p.* Haue, let him have, B 3915; 2 *p. pl.* Haue ye, may ye have, B 33; *imp. pl.* Haueth, hold, F 700.

Hauk, *s.* a hawk, F 446; *gen.* Haukes, 631. A.S. *hafoc*, Icel. *haukr*, G. *habicht*, Welsh *hebog*.

Hauke, *v.* to hawk, E 81.

Haukyng, *s.* hawking; an haukyng, = a-hawking; lit. *on* hawking, B 1927.

Haunt, *s.* abode, B 2001. F. *hanter*, to haunt.

Hawe, *s.* a haw; with hawe bake, with baked haws, with coarse fare, B 95. See note. A.S. *haga*, a haw, a hedge.

Hede, *s.* care, heed, B 3577, F 612. A.S. *hédan*, to take care of.

Heed, *s.* a head, B 2060, 2073, F 411, 643; *pl.* Heedes, F 203, 358; Heuedes, B 2032; maugre thyn heed = in spite of thy head, in spite of all thou canst do, B 104, contracted from E.E. *heued*, A.S. *heafod*; cf. Icel. *höfuð*, Mœso-Goth. *haubith*, O.H.G. *houbit*, G. *haupt*, Lat. *caput*, Gk. *κεφαλή*; cf. Sanskr. *kapâla*, a skull (Curtius).

Heeld, 1 *p. s. pt.* held, considered, E 818; *pt. s.* Heeld, held, B 1760, 3374; possessed, 3518; *pl.* Helde, held, B 3506; considered, E 426. A.S. *healdan*, pt. t. *ic heold*.

Heep, *s.* a heap, i.e. a great number, quantity, B 1687, E 2429. A.S. *heáp*; note the use of the G. *haufe*, a heap, a great number, a throng.

Heer, *adv.* here, B 1177, 1180, E 36. A.S. *hér*.

Heer-vp-on, *adv.* hereupon, hereon, E 190.

Heigh, *adj.* high, lofty, B 3192. See **Hy**.

Heir, *s.* heir, B 3833; *pl.* Heires, 3534. O.F. *heir*, *hoir*, Lat. *hæres*.

Hele, *v.* to heal, F 240, 471; Helen (*gerund*), 641. A.S. *hélan*, to make whole; from *hél*, whole; cf. Icel. *heill*, hale.

Helde. See **Heeld**.

Helle, *s.* (*dative*), hell, B 3292. A.S. *hell*, gen. and dat. *helle*.

Helmed, *pp.* provided with a helmet, B 3560. A.S. *helm*, a helmet; lit. a covering, from *hélan*, to cover.

Help, *s.* help, F 459. A.S. *help*, Icel. *hjálp*, G. *hülfe*.

Hem, *pron. pl. acc.* them, B 51,

52, 56, &c.; *dat.* E 614, &c. A.S. acc. and dat. of *he*.

Heng, *pt. s.* (*transitive*), hung, B 1824. A. S. *hón*, to hang; pt. t. *ic heng*, pp. *hangen*.

Hennes forth, *adv.* henceforth, F 658. The A. S. form is *heonanforð*.

Hente, *pt. s.* seized, caught, B 1760, 3895; seized, took forcibly, E 534; took in hunting, B 3449; *pp.* Hent, seized, E 676. A. S. *hentan*, to seize; the Mœso-Goth. has the compound verb *fra-hinthan*, to take captive; cf. E. *hand*, *hunt*.

Her, *pron. poss.* their, B 3284, 3390, 3536, E 185. A.S. *heora*, gen. pl. of *he*.

Herbergage, *s.* lodging, abode, E 201. O.F. *herberage*, *herbergage*, lodging (Roquefort); from *herberge* (F. *auberge*), a lodging; O. H. G. *heriberga*, cognate with A.S. *herebeorg*, a station where an army rests on its march; A.S. *here*, an army, *beorga*, a shelter; the modern spelling of *herebeorga* is *harbour*.

Herbes, *s. pl.* herbs, E 226, F 470, 640. F. *herbe*, Lat. *herba*.

Here, *v.* to hear, B 98, 133, 1642; Heren, 3963; *pt. s.* Herde, heard, 1708; *pp.* Herd, 2146, 3823. A. S. *héran*.

Heres, *s. pl.* hair, B 3248, E 379, 1085. A. S. *hǽr*.

Herieth, *pr. s.* praises, B 1808; 2 *p.* Heriest, praisest, worshippest, 3419; *pr. pl.* Herie, E 616; Herien, B 1868. A. S. *hérian*, to praise, from *hére*, fame.

Herkne, *v.* to hearken, listen to, B 3159; *imp. s.* Herkne, B 113; *imp. pl.* Herkneth, B 1174, 2083, 2155, 3173, E 1141, 1163; Herkeneth, B 1164; *pt. s.* Herkned, B 1711; *pres. part.* Herkning, listening to, F 78; *pp.* Herkned, after = listened for, expected, F 403. A. S. *heorcnian*, to listen to.

Heronsewes, *s. pl.* hernshaws, young herons, F 68. Cotgrave has—'*Hairon*, a heron, herne, *herneshawe*.' The spelling *hernshaw* is to be found in Spenser, F. Q. vi. 7. 9. Halliwell has—'*Hernshaw*, a heron,' and quotes 'Ardeola, an *hearnesew*,' from Elyot's dictionary, 1559; and also notes the spelling *Heronsew* in Reliquiæ Antiquæ, i. 88. The term *heronsew* for a heron is still known in Swaledale, Yorkshire, and in other parts of England is found as *hernshaw* or *harnsa*. The sense is quite certain, though the etymology is less clear. It has been said to be from O. F. *heronçeau*, but there is no such form in Roquefort or Littré.

Herying, *s.* praise, B 1649. See **Herieth**.

Herte, *s.* heart, B 101, 1661, 1745, E 412; *sing. or pl. gen.* Hertes, hearts, E 112. A. S. *heorte*, Mœso-Goth. *hairto*, G. *herz*.

Hertely, *adv.* heartily, B 3983.

Hertes, *s. gen.* hart's, B 3447. A. S. *heorot*, *heort*, G. *hirsch*.

Hertly, *adj.* hearty, lit. heart-like, E 176, 502, F 5.

Heste, *s.* command, B 3754, E 128, 568, F 114; *pl.* Hestes, E 529. A. S. *hǽs*, a command; the addition of *t* after *s* is common in English, as in *amongst*, *amidst*.

Heuedes, *s. pl.* heads, B 2032. See **Heed**.

Heuen, *s.* heaven, the celestial sphere, B 3300; a heaven, a supreme delight, F 558; *gen.* Heuen, of heaven, B 3986; *dat.* Heuene, F 149. A. S. *heofon*.

Heuinesse, *s.* heaviness, grief, sorrow, B 3959, E 432, 678. A. S. *hefignes*, from *hefig*, heavy.

Hewe, *s.* hue, appearance, mien, E

377, F 508, 587, 640. A. S. *hiw*, hue, colour, form.

Hey, *s.* hay, grass, B 3407. A. S. *hig*, Mœso-Goth. *hawi*, G. *heu*. The word in this passage probably means green growing grass uncut. Cf. A. S. Gospels, S. Mark vi. 39, where 'on the green grass' is translated by 'ofer thæt gréne *hig*.'

Hey, *adj.* high, F 545. See **Hy**.

Hidde, 1 *p. s. pt.* hid, F 595. A. S. *hýdan*, pt. t. *ic hidde*.

Hider, *adv.* hither, nearer, B 4000. A. S. *hider*.

Hiderward, *adv.* hither, in this direction, B 3159. A. S. *hiderward*.

Highte, *pt. s.* was called, was named, B 3310. F 30, 33; is called, B 3651. See **Hyghte**.

Him, *dat. pl.* to them; *him semed*, it seemed to them, they supposed, F 56; *dat. sing.* to him; *him semed*, it seemed to him, he appeared, B 3361. A. S. *him*, dat. sing. and pl. of *he*.

Him-seluen, *pron.* himself, B 44.

Hir, *pron. poss.* their, B 112 (better spelt *Her*); her, B 65, 3438. A. S. *híra*, of them, gen. pl.; *híre*, of her, to her, gen. and dat. sing.; often used instead of the acc. *hí*.

Hir-selue, *pron.* herself, F 384.

His, *poss. pron. neut.* its, E 263, F 405. A. S. *his*, gen. sing. neuter of *he*.

Hit, *pr. s.* hides, F 512. *Hit* is a contracted form, equivalent to *hideth*. It also appears as *hut*; as in 'yef me *hut* ant heleð it,' if one hides and conceals it; St. Marharete, p. 15.

Ho, *interj.* halt! B 3957. Cf. Du. *hou*, hold! from *houden*, to hold.

Hode, *s. dat.* a hood, B 1630; Hoode, 2101. A. S. *hód*.

Hold, *s.* hold, grasp, F 167.

Holde, *v.* to hold, keep, B 41; to keep to, F 658 (see *Proces*); *pr. s. subj.* keep, take, E 287; *pp.* Holde, held, kept, E 273; considered to be, F 70; Holden, considered, E 205, 828; *imp. pt.* Holdeth, B 37. A. S. *healdan*, Icel. *halda*, Mœso-Goth. *haldan*.

Holpen, *pp.* helped, aided, F 666.

Hom, *adv.* home, homewards, F 435. A. S. *hám*, a home, house, village; G. *heim*, Gk. *κῶμος*.

Homicyde, *s.* homicide, assassin, B 1757. Lat. *homicida*, a manslayer.

Homlinesse, *s.* homeliness, domesticity, E 429.

Homward, *adv.* homeward, B 1739. A. S. *hamweard*, *hamweardes*.

Hond, *s.* hand, B 3393, 3506; *pl.* Hondes, 3214, 3542. A. S. *hond*, *hand*; cf. *hentan*, to grasp.

Honest, *adj.* honourable, worthy, B 1751, E 333. F. *honnête*, O. F. *honeste*, Lat. *honestus*.

Honestee, *s.* honour, dignity, B 3157.

Honestetee, *s.* honourableness, honour, E 422.

Honoureth, *imp. pl.* honour ye, E 370; *pp.* Honoured, worshipped, B 3753. O. F. *honourer*, Lat. *honorare*.

Honurable, *adj.* honourable, E 767.

Hony, *s.* honey, B 3537, F 614. A. S. *hunig*.

Hoo, *interj.* ho! B 1174. See **Ho**.

Hoode, *s. dat.* a hood, B 2101. See **Hode**.

Hool, *adj.* whole, E 861; well, F 161. A.S. *hál*, cognate with Gk. *καλός*, good, excellent.

Hoom, *adv.* homewards, B 3548.

Hope, *s.* hope, F 487. A. S. *hopa*.

Hors, *s.* a horse, B 15, E 388; *pl.* Hors, horses, B 1823, 3294. A.S. *hors*, a neuter noun, with pl. *hors*;

Icel. *hross*, pl. *hross*, sometimes spelt *hors*; O.H.G. *hros*; whence G. *ross*. *Hors* occurs as a plural in Trevisa, Spec. of Eng. xviii *a*. 108. Cf. Sanskr. *hresh*, to neigh.

Horsly, *adj.* horselike, like all that a horse should be, F 194.

Hosen, *s. pl.* hose. B 1923. A.S. *hose*, a stocking; pl. *hosan*.

Hoste, *s.* host, B 1, 39, 1625, 3970, E 1. F. *hôte*, O.F. *hoste*, Portuguese *hospede*, Lat. *hospidem*.

Hote, *adj.* hot, an epithet of Aries, as supposed to induce anger and heat of blood, F 51. A.S. *hát*, G. *heiss*.

Hous, *s.* a 'house,' or 'mansion,' in astrology, F 672; a household, 24. A.S. *hús*.

Housbond, *s.* a husband, E 698; Housbonde, B 3502. A.S. *húsbonda*; Icel. *húsbondi*, which is a pres. part. contracted from *húsbóandi*, or *hús-buandi*, the inhabitant or occupier of a house; from *búa*, to inhabit. The sense is therefore that of the possessor of a farm or master of a house. No connection with *bond* or *bind*.

Houndes, *s. pl.* dogs, E 1095. A.S. *hund*, Icel. *hundr*, Lat. *canem*, Gk. *κύνα*.

Humanitee, *s.* kindness, E 92. From Lat. *humanus*, kind.

Humblesse, *s.* humility, B 1660, F 544. Cotgrave gives this form, which he says has the same sense as F. *humilité*.

Humilitee, *s.* humility, E 1143. O.F. *humiliteit*, Lat. *humilitatem*.

Hunte, *v.* to hunt, E 81. A.S. *huntian*, to hunt; cf. *hentan*, to catch.

Huntyng, Hunting, *s.* hunting, B 3496, 3995; on huntyng = a-hunting, for the purpose of the chase, E 234. A.S. *huntung*, a hunting, *sb.*; quite distinct from *huntiende*, pres. part. of *huntian*.

Hurtes, *s. pl.* hurts, F 471. O.F. *hurt*, a stroke, hit, from *hurter*, F. *heurter*, to strike, hit; whence E. *hurtle*.

Hy, *adj.* high, learned. E 18; *dat.* Hye, great, 135; *def.* Hye, F 85, 98; *pl.* Hye, high, E 45; *comp.* Hyer, F 387. A.S. *heáh*, Icel. *hár*, G. *hoch*.

Hyde, *v.* to hide, *used intransitively*, i. e. lie concealed, F 141; *gerund*, to hide, B 3732. A.S. *hýdan*, cognate with Gk. *κεύθειν*.

Hye, *adv.* high, aloft, B 3592, F 411, 671. A.S. *heage*, high, *adv.*; *heáh*, high, *adj.*

Hye, *v. or gerund*, to hasten, to bring hastily, F 291. A.S. *higan*, *higian*, to haste; cf. Lat. *citus*, quick, Gk. *κίνυμαι*, I go.

Hyghte, *s.* height, B 12. A.S. *heáðo*.

Hyghte, *pt. pl.* 2 *p.* promised, E 496. A.S. *hátan*, to promise; pt. t. *ic héht*, pl. *héton*.

Hyghte, *pt. s.* was called, was named, B 3373, E 32, 210. See **Highte**. A.S. *hátan*, to be named, pt. t. *ic hátte*. This verb and the preceding were often confused.

Hyred, *pp.* hired, B 1757. A.S. *hýrian*, to hire; pt. t. *hýrode*, pp. *hýrod*.

I.

Iade, *s.* a jade, i. e. a miserable hack, B 4002.

Ialouse, *adj. pl.* jealous, F 286. F. *jaloux*, O. F. *jalous*, Lat. *zelosus*. Thus *jealous* is a doublet of *zealous*.

Ialousye, *s.* jealousy, E 1205.

Iambeux, *s. pl.* leggings, leg-armour, B 2065. From F. *jambe*, the leg.

Iane, *s.* a small coin, said to be of Genoa, B 1925, E 999.

Iangle, *pr. pl.* talk, prate, F 220,

261. O. F. *jangler*, from a Teutonic source; cf. Du. *janken*, to howl.

Iangling, *s.* prating, idle talking, disputing, F 257.

Iape, *s.* a jape, a jest, a trick, B 1629.

Iapen, *v.* to jest, B 1883.

Ich, *pers. pron.* I, B 39. A. S. *ic.*

Idus, *s. pl.* ides, F 47. The *ides* is a name given to the fifteenth day of the months of March, May, July, and October, and the thirteenth of other months.

Iewerye, *s.* Jewry, jews' quarter, B 1679, 1741, 1782. See the note.

Ilke, *adj.* same; that ilke, that same, B 3663.

Impertinent, *adj.* not pertinent, irrelevant, E 53.

Importable, *adj.* intolerable, insufferable, E 1144. Lat. *importabilis*, that cannot be carried; from *portare*, to carry.

Impression, *s.* impression, remembrance, F 371.

In, *s.* inn, lodging, B 1632. A. S. *inn*, *inne*, an inn, house, chamber.

In, *prep.* into, B 119. A. S. *in*, G. *in*, Lat. *in*, Gk. *ἐν*.

Infortune, *s.* misfortune, B 3591. F. *infortune*, Lat. *infortunium*.

Inne, *adv.* in, B 3193; *as prep.* in, F 578. A. S. *innan*, adv. within, inwardly.

Instrumentz, *s. pl.* instruments of music, F 270.

Inwith, *prep.* within, B 1794, E 870.

Iogelours, *s. pl.* jugglers, men who exhibit feats of legerdemain and pretended magic, F 219. F. *jongleur*, O. F. *jogleor*, Lat. *iocularorem*, one who makes sport; from *iocus*.

Ioie, *s.* joy, B 3964: Ioye, F 368. F. *joie*; from Lat. *gaudium*.

Iolitee, *s.* amusement, B 2033; enjoyment, F 344; joviality, 278.

Ioly. *adj.* pleasant, F 48; festive, B 1185. F. *joli*, from a Scandinavian source; Icel. *jól*, Yule, a great feast held in midwinter.

Iolynesse, *s.* festivity, F 289.

Iourney, *s.* journey, E 783. F. *journee*, a day's time, *jour*, a day; from Lat. *diurnus*, daily, *dies*, a day.

Ioye, *s.* joy, F 368; Ioie, B 3964. See Ioie.

Ire, *s.* anger, B 3221. F. *ire*, Lat. *ira*.

Is, *pr. s.* (*used with* two *sbs.*), F 294.

Iuge, *s.* a judge, B 3266. F. *juge*, Lat. *iudicem*.

Iugement, *s.* judgment, decision, B 36; opinion, E 53; *pl.* Iugementz, decisions, E 439.

K.

Kembde, *pt. s.* combed, F 560; *pp.* Kembd, E 379. A. S. *cemban*, to comb; pt. t. *ic cembde*.

Kene, *adj.* keen, bold, B 3439, F 57. A. S. *céne*.

Kepe, *s.* heed, E 1058; taken kepe = take heed, F 348.

Kepeth, *pr. s.* keeps, E 1133; observes, F 516; *pt. s.* Kepte, kept, E 223; *pres. part.* Keping, keeping, tending, F 651; *pp.* Kept, E 1098. A. S. *cépan*, pt. t. *ic cepte*.

Kerue, *v.* to carve, cut, F 158. A. S. *ceorfan*.

Kesse, *v.* to kiss, E 1057; *pt. s.* Keste, kissed, F 350; Kiste, B 3632, 3746, E 679. A. S. *cyssan*, pt. t. *ic cyste*; Icel. *kyssa*, G. *küssen*.

Kin, *s.* kin, kindred, B 3121. A. S. *cyn*, Icel. *kynni*, Mœso-Goth. *kuni*, Lat. *genus*.

Kinges, *s. pl.* kings, B 3558. A. S. *cing*, *cyning*, Icel. *konungr*, G. *könig*.

Kitte, *pt. s.* cut, B 1761. M. E. *cutten*, to cut; not in A. S. Cf. Welsh *cwta*, short; *cwtau*, *cytio*, to shorten; Gael. *cutaich*, to curtail, *cutach*, docked, bobtailed; *cut*, a bob-tail.

Knaue, *s.* boy, male, E 444, 447; Knaue child, man-child, boy, 612; *pl.* Knaues, boys, lads, B 3087. A. S. *cnápa*, *cnáfa*, a boy, youth; G. *knabe*.

Knewe, 1 *p. s. pt. subj.* could know, F 466; *pt. s.* Knew, 131; *pp.* Knowe, known, 215; Knowen, E 689. A. S. *cnáwan*, pt. t. *ic cneów*, pp. *cnáwen*; cf. Lat. *gnoscere*, Gk. γιγνώσκειν.

Knit, *pp.* knit, B 3224. A. S. *cnyttan*, to knit.

Knokked, *pt. s.* knocked, B 3721. A. S. *cnocian*, to knock.

Knotte, *s.* knot, principal point of a story, gist of a tale, F 401, 407. A. S. *cnott*, Lat. *nodus*.

Knowe, *pp.* known, F 215; Knowen, E 689; 2 *p. pl. pr.* Knowen, ye know, B 128.

Knowes, *s. pl.* knees, B 1719. A. S. *cneow*, pl. *cneowas*; Lat, *genu*.

Knowing, *s.* knowledge, F 301.

Knyghthode, *s. dat.* knighthood, B 3832. A. S. *cnihthád*.

Konnen, 2 *p. s. pr.* ye know, F 3. See **Can**.

Konning, *s.* cunning, skill, F 251. See **Conning**, sb.

Kynde, *s. dat.* nature, B 1840; the natural world, creation, F 469; nature, natural bent, 608, 619. A. S. *cynd*, nature.

Kyte, *s.* a kite, F 624. A. S. *cýta*.

Kytheth, *pr. s.* makes known, discloses, shews, F 483. A. S. *cýðan*, to make known, whence *cúð*, known (cf. E. un-*couth*); *cýð*, knowledge; *cunnan*, to know.

L.

Labbing, *pres. part.* blabbing, babbling, E 2427. Cf. Du. *labben*, to tell tales, *labbei*, gossip.

Ladde, *pt. s.* led, carried, B 3338; conducted, 3747; *pt. pl.* Ladde, led, 3920, E 390; *pp.* Lad, B 3552, 3570, F 172. A. S. *lædan*, pt. t. *ic lædde*; Icel. *leiða*, G. *leiten*.

Lady, *s.* lady, B 1637. A. S. *hlæfdige*, Icel. *lafdi*.

Lafte, *pt. s.* ceased, B 3496; *pt. pl.* Lafte, left, 3388; *pp.* Laft, F 186, 263. A. S. *læfan*, pt. t. *ic láfde*; Icel. *leifa*.

Lake, *s.* a kind of fine white linen cloth, B 2048. Halliwell notes that shirts were formerly made of it, and quotes a passage containing the phrase 'white as *lake*.' The word probably was imported from the Low Countries, as *laken* is a common Dutch word for cloth; the Dutch for 'a sheet' is also *laken* or *bedlaken*.

Lakke, *s. dat.* lack, want, loss, F 430, 443. Cf. Icel. *lakr*, lacking, deficient.

Lakked, *pt. s.* wanted, lacked; him lakked = there lacked to him, i. e. he lacked, F 16. See above.

Langage, *s.* language, F 100. F. *langage*; from Lat. *lingua*, a tongue.

Langour, *s.* languishment, slow starvation, B 3597. F. *langueur*, Lat. *languorem*.

Lappe, *s.* lap, fold of the dress, F 441; a wrapper, E 585; *dat.* Lappe, B 3644, F 475. A. S. *læppa*, a lap, border, hem; Du. *lap*, a remnant, shred, rag.

Lasse, *adj. pl.* smaller, of less rank; *lasse and more*, smaller and greater, i. e. all, E 67; cf. F 300, A. S. *læssa*, less.

Last, *s. pl.* lasts, i. e. burdens, loads, B 1628. See the note. A. S. *hlæst*, a burden, load, a ship's freight, from *hládan*, to lade; cf. Icel. *hlass*, a cartload, from *hlaða*, to lade.

Last, *pr. s.* lasteth, extends, E 266; *pt. s.* Laste, lasted, B 1826; *pt. pl.* Laste, 3390, 3508. A. S. *lǽstan*.

Lat, *imp. s.* let, B 1633, E 163; *imp. pl.* B 2156. See **Lete**.

Latitude, *s.* latitude (in an astronomical sense), B 13.

Laton, *s.* latten, or latoun, a mixed metal, closely resembling brass, B 2067. See Halliwell. F. *laiton*, O. F. *laton*, Low Lat. *lato*.

Laude, *s.* praise, honour, B 1645, 3286. Lat. *laudem*, from *laus*.

Laughe, *v.* to laugh, E 353. A. S. *hleahan*, *hlihan*, Icel. *hlæja*, Goth. *hlahjan*, G. *lachen*.

Launcegay, *s.* a kind of lance, B 1942, 2011. See note to l. 1942.

Laureat, *adj.* laureate, crowned with laurel, B 3886, E 31. From Lat. *laureatus*; from *laurus*, a laurel.

Lawe, *s.* law, B 1189, 3870. A. S. *lagu*, Icel. *lag*, *lög*; cf. Lat. *legem*. See below.

Lay, *s.* religious belief, creed, F 18. From O. F. *lei*, F. *loi*, law; cognate with A. S. *lagu*, whence M.E. *lawe*, E. *law*.

Lay, *s.* a song, lay, B 1959. O. F. *lai*, of Celtic origin; cf. W. *llais*, voice, sound (Brachet). We find also A. S. *leoð*, G. *lied*, a song.

Lay, *pt. s.* lay, B 3630, F 467.

Ledene, *s.* (*dat.*) language, talk, F 435, 478. A. S. *leden*, a corruption of the word *Latinus*, meaning (1) Latin; (2) any language or speech. Not to be confused with G. *lied*, which = A. S. *leoð*.

Leef, *adv.* dear; *comp.* Leuer, dearer, liefer, F 572. See **Lief**, **Leue**.

Leef, *s.* a leaf, E 1211. A. S. *leaf*, Icel. *lauf*, G. *laub*.

Leet, *pt. s.* let, E 82; caused as in *leet don cryen* = caused to be proclaimed, F 45; *leet make* = caused to be made, B 3349; *leet bynde* = caused to be bound, 1810. A. S. *lǽtan*, to let.

Lefte, 1 *p. s. pt.* I left off, F 670.

Legiouns, *s. pl.* legions, B 3544.

Lemman, *s.* sweetheart, B 3253. A. S. *leof man*, lit. a dear person, *man* being of either gender; as in *wifman*, a woman. Cf. *Lammas* for *loaf-mass*.

Lene, *adj.* lean, B 4003. A. S. *hlǽne*, lean, meagre, thin.

Lenger, *adj.* longer, E 300; *adv.* B 2122, 3709, F 381; euer lenger the more = the longer, the more, E 687, F 404. A. S. *lengra*, comp. of *lang*.

Lente, *s.* Lent, E 12. A. S. *lencten*, the springtime.

Lenuoy, *s. l'envoy*, i. e. the epilogue or postscript addressed to the hearers or readers, E 1177 (*rubric*). F. *l'envoi*, lit. a sending, from *envoyer*, to send.

Leonyn, *adj.* lionlike, B 3836. F. *léonin*, Lat. *leoninus*.

Leoun, *s.* a lion, B 3106, 3215, 3288, F 491; *pl.* Leouns, B 3451; Leon, the sign Leo, F 265. F. *lion*, O. F. *leon*, Lat. *leonem*.

Lepardes, *s. pl.* leopards, B 3451. From Lat. *leopardus*.

Lere, *s.* flesh, skin, B 2047. This is quite a different word from M.E. *lere*, the face, countenance, from A. S. *hleor*. Properly it means the muscles, especially the muscles of the thigh, which special sense is perfectly suitable here. It is the A. S. *lira*, flesh, muscle, Icel. *lær*, the thigh, the leg above the knee, the ham, Danish *laar*, the

thigh. Halliwell gives—'*Lire* (1) flesh, meat; *swynes lire* [swine's flesh], Ord. and Reg. p. 442; *lyery*, abounding with lean flesh; North of England; (2) face, countenance;' &c.

Lere, *v.* to learn, B 1702; *pr. pl.* Lere, learn, F 104. Chaucer uses the word wrongly; it properly means to *teach*, from A. S. *lǽran*; the contrary error, of using *learn* in the sense of to *teach*, is common still.

Lerned, *pp. as adj.* learned, B 1168.

Lese, *v.* to lose, E 508, F 691; *imp. pl.* Leseth, B 19; *pp.* Lorn, q. v. A. S. *leósan*, Mœso-Goth. *fra-liusan*.

Lesing, *s.* losing, loss; *for lesinge*, for fear of losing, B 3750. See above.

Lest, *s.* desire, E 619. See **Lust**.

Leste, *adj. sup.* least, E 966; at the leste weye = at any rate; atte leste = at the least, at least, B 38; *pl.* Leste, F 300, cf. E 67.

Leste, *pr. s. subj. impers.* it may please, E 105, F 125; it may (i. e. can) please, F 380; *pt. s.* it pleased, E 716, 986, F 605. A. S. *lystan*, to choose; generally used impersonally.

Lete, *v.* to let, B 3524; 1 *p. s. pr.* Lete, I leave, B 96, F 290, 344, 651; *pt. pl.* Lete, let, B 3898; *imp. pl.* Lete, let, E 98. See **Lat**. A. S. *lǽtan*, to let.

Lette, *v.* to hinder, B 2116; to oppose, stay, 3306; *pt. s. intrans.* Lette, delayed, E 389. A. S. *lettan*, to hinder; Du. *letten*; Icel. *letja*, to hold back; cf. E. *late*.

Lette, *s.* let, impediment, hindrance, delay, E 300. Cf. Icel. *leti*, laziness, sloth; from *letja*, to hinder. See above.

Letterure, *s.* literature, B 3686. O.F. *letreure*, from Lat. *literatura*.

Lettre, *s.* writing, B 3398. F. *lettre*, Lat. *litera*.

Leue, *v.* to leave, give up, E 250. A. S. *lǽfan*, Icel. *leifa*.

Leue, 1 *p. pl. pr.* we believe, B 1181; *pr. s.* Leueth, E 1001. A. S. *leafan*, Du. *ge-looven*, G. *g-lauben*.

Leue, *imp. s.* 3 *p.* (God) grant, B 1873. See note. A. S. *lýfan*, to permit; G. *erlauben*.

Leue, *s.* leave, B 1637, F 363, 584. A. S. *leáf*, leave, permission.

Leue, *adj.* (*voc.*) dear, B 51, 3242; *pl.* Leue, dear, valued, F 341. See **Leef**, **Lief**. A. S. *leóf*, G. *lieb*.

Leuer, *adj. comp.* liefer, dearer, more desirable, B 3628.

Leuer, *adv.* liefer, rather, B 3083, E 444, F 683, 692.

Leueth, *pr. s.* believes, E 1001. See **Leue**.

Lewed, *adj.* ignorant, F 221. A. S. *lǽwede*, belonging to the laity.

Lewedly, *adv.* ignorantly, B 47.

Lewednesse, *s.* lewdness (in the old sense), ignorance, stupidity, B 2111, F 223. See **Lewed**.

Leye, *v.* to lay, E 193; *gerund*, B 1955; *pt. s.* Leyde, laid, B 1971, 3289, 3827; *pp.* Leyd, 3371. A. S. *lecgan*, pt. t. *ic legde*, pp. *gelegd*, *geled*; Icel. *leggja*, Du. *leggen*, G. *legen*.

Leyser, *s.* leisure, B 3498, E 286, F 493. F. *loisir*, originally an infin. mood of a verb, viz. Lat. *licere*, to have time for.

Liche, *adj.* like; it liche = like it, F 62. A. S. *líc*, Icel. *líkr*, commonly *glíkr*; cf. G. *gleich*, Du. *gelijk*.

Lief, *adj.* dear, cherished, E 479; goode lief my wyf = my dear good wife, B 3084. See **Leef**. A. S. *leóf*, G. *lieb*.

Lige, *adj.* liege, E 310, F 111;

pl. sb. lieges, subjects, B 3584, E 67. F. *lige*, a word of G. origin; G. *ledig*, free (Brachet).

Liggen, *v.* to lie, lie down, B 2101. A. S. *licgan*, Icel. *liggja*, Du. *liggen*, G. *liegen*.

Limmes, *s. pl.* limbs, B 3284. A. S. *lim*, Icel. *limr*.

Linage, *s.* lineage, E 71, 795. F. *lignage*, O. F. *linage*; from Lat. *linea*, a line.

List, *pr. s.* pleases, B 3185, 3330, 3509, 3709; Listeth, likes, F 689; *impers.* List, it pleases, E 647, 933, F 118, 122, 161, 315; *pt. s. impers.* Liste, B 3666, F 365; *pr. s. impers. subj.* it may please, F 327. A. S. *lystan*, to please.

Listes, *s. pl.* the lists, F 668. *Lists* are properly borders, bounds; cf. A. S. *list*, the list or border of cloth. But in the sense here intended, it was borrowed from F. *liste*, a word of German origin; from O. H. G. *lista* (G. *leiste*), a stripe, which is the same as A. S. *list*.

Listeth, *imp. pl.* listen ye, B 1902, 2023. A. S. *hlistan*, to hear.

Lite, *adj.* little, B 109. A. S. *lyt*, little, few.

Litel, *adj.* little, B 73, 1190. A. S. *lytel*.

Liuen, *v.* to live, E 109. A. S. *lybban*, Icel. *lifa*, G. *leben*.

Loked, *pt. s.* looked, E 340. A. S. *lócian*, pt. t. *ic lócode*.

Loking, *s.* looking, looks, aspect, E 514; glances, looks, F 285.

Loller, *s.* a loller, a lollard, B 1173. On the confusion of these terms, see the note. Cf. Icel. *lulla*, to loll about; *lullari*, a sluggard.

Lond, *s.* land, B 127, 3225; country, 3548; *dat.* Londe, 2077. A. S. *lond*, *land*.

Longe, *adv.* long, a long while, B 1626, 3300. In the latter place, the word is glossed by the Latin *diu*.

Longeth, *pr. s.* belongs, E 285, F 16. Cf. Du. *langen*, to reach, *belangen*, to concern, G. *gelangen*, to arrive at.

Longing for, *i. e.* belonging to, suitable for, F 39.

Looth, *adj.* loath, displeasing; me were looth = it would be displeasing to me, B 91. A. S. *láð*, hateful, Icel. *leiðr*.

Lordes, *s. pl.* lords, F 91. A. S. *hláford*, Icel. *lávarðr*, a lord. The original meaning may have been *loaf-ward*.

Lordinges, *s. pl.* sirs, B 16, 2143, 3429.

Lordshipe, *s.* lordship, rank, E 797. A. S. *hláfordscipe*.

Lore, *s.* lore, learning, experience, knowledge, B 4, 1168, E 87, 788. A. S. *lár*.

Lorn, *pp.* lost, B 3230, E 1071, F 629. See **Lese**. A. S. *leósan*, to lose, pp, *loren*; cf. G. *verlieren*, to lose, pp. *verloren*.

Los, *s.* loss, B 27, 28, F 450.

Loude, *def. adj.* loud, F 268; *adv.* loudly, B 1803, F 55. A. S. *hlúd*, loud; cf. Gk. *κλύειν*, to hear.

Loue, *s.* love, B 18, 74. A. S. *luf*, *lufe*.

Louede, *pt. s.* loved, E 413, 690; *imp. pl.* Loueth, love ye, 370. A. S. *lufigan*.

Loue-drury, *s.* affection, B 2085. The latter part of the word is O. F. *drurie*, *druerie*, love, passion; from *drut*, a lover, which is O. H. G. *trút*, G. *traut*, dear, beloved; from O. H. G. *triuwa* = *true*.

Loue-longinge, *s.* desire, fond affection, B. 1962. The O. E. *langung* expresses a strong feeling of deep regret in the Blickling Homilies, ed. Morris, p. 113, l. 10, and p. 131, l. 12.

Loue-lykinge, *s.* love-liking, loving affection, love, B 2040.

Louere, *s.* a lover, F 546; *pl.* Loueres, B 53, 59.

Loueth, *imp. pl.* love ye, E 370.

Lough, *pt. s.* laughed, B 3740. A. S. *hleahan*, to laugh; pt. t. *ic hlóh*.

Loute, *v.* to bow down, B 3352. A. S. *lútan*, Icel. *lúta*.

Lowe, *adv.* in a low voice, F 216.

Lucre, *s.* lucre, gain; lucre of vilanye = villanous lucre, vile gain, B 1681. F. *lucre*, Lat. *lucrum*.

Lulled, *pt. s.* smoothed, E 553.

Lust, *s.* pleasure, E 80, 963, F 6, 344; will, desire, wish, E 658; interest (of a story), F 402; *pl.* Lustes, desires, wishes, B 3667. A. S. *lust*, pleasure, will.

Lust, *pr. s. impers.* it pleases, E 322, F 147. See **List**.

Lustiheed, *s.* pleasure, enjoyment, F 288. Cf. Du. *lustigheid*, G. *lustigkeit*, merriment.

Lusty, *adj.* pleasant, E 59, F 52, 142, 389; jocund, 272. Cf. Du. *lustig*, merry.

Lycorys, *s.* liquorice, B 1951, 2045. Evidently through the O. French; from Gk. γλυκύῤῥιζα, lit. sweet root; from γλυκύς, sweet, and ῥίζα, root.

Lyf, *s.* life; his lyf = during his life, B 3369. A. S. *líf*, Icel. *líf*.

Lyght, *s.* light, shining, E 1124. A. S. *leoht*, Icel. *léttr*, G. *licht*, Lat. *lucem*.

Lyghte, *v.* lit. to lighten, render light, but here to *feel* light, F 396; *pt. s.* Lyghte, lighted; *either in the sense* (1) lightened, made light, made happy (see the note); *or* (2) illuminated, B 1661. A. S. *leohtan*, to lighten, alleviate.

Lyghte, *pt. s.* alighted, F 169; cf. in thalyghte = in thee alyghte, alighted in thee, B 1660. A. S. *lihtan*, to alight, descend.

Lyghtly, *adv.* lightly, F 390.

Lyk, *adj.* like, B 3361, F 207. See **Liche**.

Lyken, *v.* to please, B 2128, E 506; *pr. s.* Lyketh, it pleases, E 311, 845; vs lyketh yow = it pleases us with respect to you, 106; how lyketh thee my wyf = how does it please you with respect to my wife, 1031. A. S. *lícian*, to delight.

Lyking, *s.* liking, pleasure, delight, B 3499. A. S. *lícung*, pleasure.

Lyklihede, *s.* likelihood, probability, B 1786.

Lyklinesse, *s.* probability, E 396.

Lykned, *pp.* likened, compared, B 91. Cf. Swed. *likna*, to compare, resemble, liken.

Lymes, *s. pl.* limbs, E 682. See **Lim**.

Lymrod, *s.* lime-rod, lime-twig, B 3574. A. S. *lím*, lime, and *rod*, a rod.

Lynage, *s.* lineage, high birth, B 3441, E 991. See **Linage**.

Lynde, *s.* a linden-tree, E 1211. A. S. *lind*, *linde*, a linden-tree, Icel. *lind*, G. *linde*.

Lyte, *adj.* little, B 2153, F 565; *adv.* a little, E 935. See **Lite**.

Lyth, *pr. s.* lies, is situate, is, B 3654, F 35, 322. A. S. *lið*, lies, from *licgan*, to lie.

Lyue, *dat. from* Lyf, *whence* on lyue = during life, i. e. alive, F 423; *pl.* Lyues, lives, B 3284, F 233; *gen. sing.* Lyues, life's, E 308. A. S. *líf*, life; gen. *lífes*, dat. *lífe*.

Lyues, *gen. sing. used as adv.* living, E 903. So in Havelok, l. 509—'Yif y late him *liues* go,' i. e. if I let him go *alive*; it occurs also in Piers Plowm. B. xix. 154; C. xxii. 159.

M.

Maad, *pp.* made, B 3607, F 222. See **Make**.

Mace, *s.* a mace, club, B 2003. F. *masse*, O. F. *mace;* this word preserves the original Latin *matea*, only known otherwise by its diminutive *mateola*, a mallet.

Madame, *s.* madam, F 378.

Made, *pt. s.* composed, B 57; *pt. pl.* Maden, made, 3523; *pp.* Maad, 3607.

Magestee, *s.* majesty, dominion, B 3334, 3505, 3862. F. *majesté*, O. F. *majestet*, Lat. *maiestatem.*

Magicien, *s.* magician, B 3397.

Magyk, *s.* magic, F 218. From Lat. *magia*, Gk. *μαγεία*, sorcery.

Maille, *s.* mail, ringed armour, E 1202. F. *maille*, a mesh, Lat. *macula.*

Maister, *s.* master, B 1627, 3128; maister tour = principal tower, F 226. F. *maître*, O. F. *maistre*, Lat. *magistrum.*

Maistresse, *s.* mistress, F 374.

Maistrye, *s.* mastery, victory, B 3582; governance, control, 3689.

Make, *s.* mate, companion, wife, B 1982. A. S. *maca*, Icel. *maki. Make* and *mate* are doublets.

Make, *v.* to compose (said of poetry, &c.), B 96; *pt. s.* Maked, made, 3318, 3690; *pp.* Maked, 1722, 1727; Maad, 3607. A. S. *macian.* pt. t. *ic macode;* pp. *macod;* cf. G. *machen.*

Man, *s.* man, hero, B 3331; *used for* one, 43; *gen. sing.* Mannes, man's, 1630. A. S. *man*, Icel. *mannr.*

Manaceth, *pr. s.* menaces, E 122. F. *menacer*, O. F. *manacer;* from Lat. *minacia*, a threat.

Maner, *s.* manner, kind, *used without of following, as in* maner doctrine, kind of doctrine, B 1689; maner thing, 3951; maner sergeant, E 519; maner wyse, 605; maner wyght, F 329.

Manere, *s.* manner, way, B 3706, E 781; of manere = in his behaviour, F 546. F. *manière*, Low Lat. *maneria*, kind, sort; from Lat. *manus*, a hand (Brachet).

Mansion, *s.* mansion (a term in astrology), F 50. See note. Lat. *mansionem.*

Marbul, *s.* marble, F 500. F. *marbre*, Lat. *marmorem.*

Marbul-stones, *s. pl.* blocks of marble, B 1871.

Marchaunt, *s.* merchant, B 132; *pl.* Marchauntz, 122. F. *marchand*, O.F. *marchant;* Low Lat. *mercatantem*, a trafficker, from *mercatare*, to traffic; from Lat. *merx.*

Maried, *pt. s. trans.* he caused to be married, E 1130. F. *marier*, Lat. *maritare; maritus*, a husband.

Marineer, *s.* mariner, B 1627. F. *marinier;* from Lat. *marinus*, marine, *mare*, the sea.

Markis, *s.* a marquis, E 64; *gen. sing.* marquis's, 994. F. *marchis*, Low Lat. *marchensis*, a governor of the *marches* or frontiers; O. H. G. *marcha*, a *mark*, a frontier.

Markisesse, *s.* a marchioness, E 283, 394, 942, 1014.

Masednesse, *s.* amaze, E 1061. Cf. Welsh *masu*, to swoon, *masawd*, a swoon.

Maselyn, *s.* a kind of drinking-cup, sometimes made of *maslin* or brass, a metal mentioned in Gy of Warwike, p. 421, 'bras, *maslyn*, yren and stel' (Halliwell). Cf. A. S. *mæstling*, a brass vessel, *mæstlen*, *mæslen*, brass. In St. Mark vi. 8, the phrase 'nor

money in their purse' is expressed by 'ne on gyrdils *mæslen*' in the Northumbrian glosses. Not to be confused with the M. E. *mazer*, a drinking cup made of maple-wood; Icel. *mösurr*, a maple tree.

Matere, *s.* matter, subject, business, B 1703, 2148, E 90, 1176. O.F. *matere*, Lat. *materia*.

Maugre, *prep.* in spite of; maugre thyn heed = in spite of thy head, despite all thou canst do, B 104; maugre Philistiens, in spite of the Philistians, 3238. F. *mau gré*, *mal gré*, ill will.

Mawe, *s.* maw, B 1190, 2013. A. S. *maga*, the maw, stomach; Icel. *magi*, G. *magen*.

May, 1 *p. s. pr.* I may, B 89, 2014, E 304; *pr. s.* May, has power, F 112; 2 *p. pl. pr.* May, B 19, A. S. *mágan*, pr. t. *ic mæg*; pt. t. *ic mihte*; Icel. *mega*, G. *mögen*.

Mayde, *s.* maid, maiden, B 1636, E 257, 377, 446, 779. A. S. *mægð*, G. *magd*.

Mayntene, *pr. s. imp.* may he maintain, E 1171. F. *maintenir*, from *main*, Lat. *manus*, the hand, and *tenir*, Lat. *tenere*, to hold; lit. to hold by the hand, support by force.

Maystow, *for* mayst thou, B 3267, E 265, 1070.

Mede, *s.* meed, reward, a bribe, B 3579. A. S. *méd*, G. *miethe*.

Mede, *s.* mead, B 2042. A. S. *medu*, Icel. *mjöðr*, Welsh *medd*, Gk. *μέθυ*; Sanskr. *madhu*, sweet, also honey, nectar.

Meke, *adj.* meek, E 141. E. E. *meoc* (not in A. S.); cf. Icel. *mjúkr*, Mœso-Goth. *muks*, soft, mild.

Melodye, *s.* melody, E 271.

Memorie, *s.* mention, remembrance, B 3164. O. F. *memorie*, Lat. *memoria*.

Mencioun, *s.* mention; made of mencioun = made mention of, B 54; Mentioun, 3311. From Lat. *mentionem*.

Mene, 1 *p. s. pr.* I mean, B 93, 1860, 2141; *gerund* to mene = to signify, 3941; *pt. s.* Mente, meant, F 108, 522. A. S. *mænan*, to have in mind, to intend, mean, G. *meinen*.

Mening, *s.* meaning, intent, F 151.

Merciable, *adj.* merciful, B 1878. O. F. *merciable*, from *merci*, *mercit*; Lat. *mercedem*, which came to mean favour.

Meridional, *adj.* southern, F 263. See **Angle**. From Lat. *meridies*, the South.

Merie, *adj.* glad, E 615; Mery, pleasant (to hear), B 1186; *pl.* Merie, merry (i. e. merrily), B 126; Merie men, followers, 2029; *comp.* Merier, pleasanter, 2024. A. S. *myrig*.

Meruaille, *s.* marvel, wonder, E 1186; Merueille, 248; merueille of = wonder at, F 87; *pl.* Meruailles, marvels, F 660. F. *merveille*, O. F. *mervaille*; from Lat. *mirabilia*, wonderful things.

Merueillous, *adj.* marvellous, B 1643.

Meschaunce, *s.* misery, a miserable condition, B 3204. O. F. *meschaance*, a mishap; from Lat. *minus*, less, badly, and *cadentia*, hap; from *cadere*, to fall, happen.

Meschief, *s.* misfortune, B 3513. F. *méchef*, O. F. *meschief*; from Lat. *minus*, less, badly, and *caput*, the head; from the latter came F. *chevir*, to accomplish, and *chief*, accomplishment.

Messager, *s.* a messenger, B 6, 3247. F. *messager*, from *message*, Low Lat. *missaticum*, a message.

Meste, *adj. superl.* most, i. e. highest in rank, most considerable, E 131. A. S. *mæst*.

Mesurable, *adj.* moderate, F 362. F. *mesurable*, Lat. *mensura-bilis.*

Mesure, *s.* measure, E 256; moderation, 622. F. *mesure*, Lat. *mensura*; from *metiri*, to mete.

Metal, *s.* metal, F 243. F. *métal*, Lat. *metallum.*

Metamorphoseos, *gen. s.* (the book) of Metamorphosis; it should be pl. *Metamorphoseon*; B 93. Gk. *μεταμορφωσέως*, gen. of *μεταμόρφωσις*, a transformation, from *μετά*, with, across, and *μορφή*, form, figure. Ovid's poem treats of the transformations of men and women into birds, &c.

Mete, *s.* food, meat, F 173, 618. A. S. *mete*, Icel. *matr*, Mœso-Goth. *mats.*

Mete, *v.* to meet together, B 1873. The old meaning is to *find*; so here it implies *to find each other.* See **Mette.**

Metres, *s. pl.* metres, B 48.

Mette, *pt. s.* dreamt, B 3930. A. S. *mætan*, to dream.

Mette, *pt. pl.* met, E 390. A. S. *métan*, to meet, Icel. *mæta.*

Mewe, *s.* a mew, F 643. F. *mue*, a coop; a *mew* in which birds were kept when moulting; F. *muer*, to moult, change feathers, Lat. *mutare*, to change.

Meynee, *s.* company, E 2436; followers, army, B 3532; attendants, suite, F 391. O. F. *maisne*, *mesnee*, *meignee*, a household, said to be from Low Lat. *maisnada* (from Lat. *minus natu*), a company of *menials.*

Milk, *s.* milk, F 614. A. S. *milc*, *meolc*, G. *milch*; cf. Lat. *mulgere*, Gk. *ἀμέλγειν.*

Milksop, *s.* a milk-sop, lit. a piece of bread sopped in milk; hence, anything soft, esp. a weak effeminate man, B 3100.

Mille, *s.* a mill, E 1200. A.S. *miln*, whence *milner*, a miller; cf. Lat. *mola.*

Minstralcye, *s.* minstrelsy, a playing upon instruments of music, the sound made by a band of minstrels, F 268.

Minstrales, *s. pl.* minstrels, B 2035; Minstralles, F 78. F. *ménestrel*, Low Lat. *ministrale*, a servant.

Mirour, *s.* mirror, F 82, 132, 143, 175. F. *miroir*, a mirror; *mirer*, to look at, Lat. *mirari*, to wonder.

Miracle, *s.* miraculous story, legend, B 1881. F. *miracle*, Lat. *miraculum.*

Misauenture, *s.* ill fortune, misfortune, B 3540.

Misdeparteth, *pr. s.* parts or divides amiss, B 107. The use of the Teutonic prefix *mis-* before the French verb was made easier by its similarity to the French prefix *mes* (Lat. *minus*).

Misdooth, *pr. s.* doeth amiss to, ill treats, B 3112.

Miserie, *s.* misery, B 3167. Lat. *miseria*, from *miser*, wretched.

Misgouernaunce, *s.* misconduct, B 3202.

Misgyed, *pp.* misguided, misconducted, B 3723. See **Gye.**

Mishap, *s.* ill luck, B 3435.

Mist, *s.* mist, F 259. A. S. *mist.*

Mo. See **Moo.**

Moche, *adj.* much, B 1169, 2152; Muchel, a great deal of, F 349. A. S. *mycel*, much.

Mochel, *adv.* much, B 3959; *adj.* 3960. A. S. *mycel.*

Mone, *s.* moon, E 928; *gen.* Mone, moon's, B 2070. A. S. *móna*, a masc. sb. with gen. *mónan*; Icel. *máni*, G. *mond*, Mœso-Goth. *mena*; all masculine.

Monk, *s.* a monk, B 3114; *pl.* Monkes, 1632. A. S. *munuc*, borrowed from Lat. *monachus.*

Monstres, *s. pl.* monsters, B 3302. Lat. *monstrum.*

Montaigne, *s.* a mountain, B 24. F. *montagne*, O.F. *montaigne*, Low Lat. *montanea;* from Lat. *mons.*

Monthe, *s. pl.* months, B 1674. A.S. *mónáð*, Icel. *mánaðr*, G. *monat.* See **Mone.**

Moo, *adj. pl. comp*, more, B 54; Mo, 3742, 3838, E 318, F 301, 702; tymes mo = at more times, at other times, E 449; mo = more than her, others, 1039. A.S. *má*, more. See **More.**

Mooder, *s.* a mother, B 1657, 1696, &c.; *gen.* Moodres, mother's, 1783. A.S. *módor*, Icel. *móðir*, G. *mutter*, Lat. *mater*, Gk. *μήτηρ*, Sanskr. *mátri.*

Moralitee, *s.* morality, B 3687.

Mordre, *s.* murder, B 1820. A.S. *morðor*, murder, *morð*, death; Mœso-Goth. *maurthr;* cf. Lat. *mors.*

Mordred, *pp.* murdered, E 725, 728.

Mordrer, *s.* murderer, E 732.

More, *adj. comp.* greater, E 1231; *pl.* More, *in phr.* more and lesse, greater and lesser, all alike, B 3433, E 940; *adv.* more, further, in a greater degree, B 3745, 3842. A.S. *mára.* See **Mo.**

Morsel, *s.* a morsel; morsel breed = morsel of bread, B 3624. F. *morceau*, O.F. *morsel*, Low Lat. *morsellum*, a little bit or bite, from *mordere*, to bite.

Morwe, *s.* morrow, morning; by the morwe = in the morning, early in the day, B 3856. A.S. *morgen*, G. *morgen*, the morning.

Morweninge, *s.* morning, F 397.

Moste, *adj. superl.* greatest, F 199; chiefest, 361; *pl.* Moste, *in phr.* moste and leste, greatest and least (see **More**), 300. A.S. *mæst.*

Mot, 1 *p. pr. s.* I must, B 1853, 3104, E 872, F 41; Moot, E 172; *subj.* Mote *in phr.* mote I thee = may I thrive, B 2007; 2 *p. s. pr. subj.* mot thou = mayst thou, B 1626, E 557; *pr. s.* Mot, he must, F 456; Moot, B 3697; *pr. pl.* 2 *p.* Mote, ye must, ought to, should, E 526, F 164; *pt. s.* 2 *p.* Most, B 104; *pt. s.* Moste, must, ought to, B 2031, 3232, F 442; ought to (be), F 38; was obliged to, was made to, B 3700; *pt. s. subj.* Moste, might, E 550. A.S. *ic mót*, pt. t. *ic móste.*

Mowe, *pr. pl.* may, E 530. A.S. *magan*, to be able.

Moyste, *adj.* fresh, new, B 1954. F. *moite*, O.F. *moiste*, Lat. *musteus*, new, fresh; from *mustus*, fresh. The signification *moist* is late.

Muchel, *adj.* much, a great deal of, F 349. A.S. *mycel.*

Murmurede, *pt. pl.* murmured, talked continually in a low voice, buzzed, F 204. F. *murmurer*, Lat. *murmurare*, from *murmur.*

Murthe, *s.* mirth, joy, E 1123. A.S. *myrð.*

Myght, *s.* might, power, F 467; magic power, 133. A.S. *miht*, G. *macht.*

Myghte, 1 *p. s. pt. subj.* I could, E 638.

Myghtily, *adv.* mightily, B 3517.

Myn, *poss. pron.* mine, my (*used before a vowel*), B 40; (*used after a name*), E 365. A.S. *mín*, properly gen. case of *ic*, I.

Mynde, *s.* memory, F 109, 607; in mynde = in remembrance, B 1843. A.S. *mynd;* from *mynan*, to remember; cf. Lat. *memini*, Gk. *μεμνῆμαι.*

N.

Naille, *imp. s.* 3 *p.* let it nail, let it fasten, E 1184; *pp.* Nailed, fastened, 29. A.S. *nægel*, Icel. *nagl*,

G. *nagel*, a nail; A. S. *nægl*ian, to nail.

Namely, *adv.* especially, E 484, 626.

Namo, *for* na mo, no more, F 573; Namore, *for* na more, no more, 289, 314.

Nas, *for* ne was, was not, E 405, F 14. A.S. *næs*, was not.

Nat, *adv.* not, B 124, &c.; Nat but, only, F 391, 638. Short for *ná wiht*, i.e. no whit; whence *naught, not.*

Natheles, *adv.* nevertheless, none the less, B 45, 94, 3317. A.S. *ná*, not.

Natiuitee, *s.* nativity, birth, B 3206, F 45. From Lat. *natiuitatem*; which from Lat. *nascor.*

Naturel, *s.* natural, F 116. A 'day natural' meant a period of 24 hours; as differing from the 'day artificial.' See **Artificiel.**

Naturelly, *adv.* naturally, by natural causes, F 229.

Naught, *adv.* not, B 1702. See **Nat.**

Nay, *adv.* no, ray, E 177; *opposed to* yea, 355; *answers a direct question*, B 1793; it is no nay = there is no denying it, B 1956, E 817, 1139. Icel. *nei.*

Nayles, *s. pl.* nails, B 3366. A.S. *nægel.* See **Naille.**

Ne, *adv.* (1) not; when used with a verb, a second negative is often added, as in *no—ne*, B 77; *ne—noon*, 89; (2) nor, B 1180, 1189. A.S. *ne*, not, nor; not borrowed from the French.

Necessitee, *s.* necessity, F 593. From Lat. *necessitatem.*

Necligence, *s.* negligence, B 22, E 661. From Lat. *negligentia.*

Need, *s.* need, indigence, B 103; *dat.* Nede, 102, 112; extreme necessity, peril, 3576; see the note. A.S. *neád*, Icel. *nauð*, G. *noth.*

Nede, *adv.* (*dative form*) needs, B 3697, E 531; (*genitive form*) Nedes, B 2031, E 11. A.S. *neád*, need; gen. *neádes*, dat. *neáde.*

Nedeth, *pr. s.* needs it, it needs, F 65, 298; *pt. s.* Neded, it needed, E 457. A.S. *neádan*, to compel.

Needles, *adv.* needlessly, E 621; Needlees, without a cause, 455.

Neer, *adv.* near; *or perhaps adv. comp.* nearer, B 4000. See **Ner.**

Neigh, *adj.* near, nigh, F 49. See **Ny.**

Neighebor, *s.* neighbour, B 108, 115, 3108. A.S. *neáh-búr*, from *neáh*, near, and *búr*, a dweller; from *búan*, to dwell.

Nekke, *s.* neck, B 3300, E 113. A.S. *necca, knecca.*

Nekke-boon, *s.* neck-bone, B 1839.

Nempne, *v.* to name, tell, F 318; *pt. s.* Nempned, named, E 609. A.S. *nemnan*, to name, call; cf. G. *nennen*, to name; Lat. *nomen*, a name.

Ner, *adv.* nearer; ner and ner = nearer and nearer, B 1710. See **Neer.** A.S. *neah*, nigh (adv.); comp. *near, nyr*, nigher; cf. G. *näher.*

Nere, *pt. s. subj.* were not, B 3984; were it not, 132. A.S. *náron*, were not.

Nest, *s.* nest; *wikked nest*, i.e. *mauni*, or Mauny, B 3576. See note. A.S. *nest*, G. *nest.*

Nettes, *s. pl.* nets, B 3665. A.S. and Icel. *net*, G. *netz.*

Neuer, *adv.* never, B 87. A.S. *nǽfre.*

Nevew, *s.* nephew, B 3594. F. *neveu*, Lat. *nepotem.*

Newe, *adj. def.* new, E 841; *adv.* Newe, newly, afresh, E 3, 378. A. S. *niwe, neowe*, adj.; *niwan*, adv. anew; cf. Icel. *nýr*, Lat. *nouus*, Gk. *νέος*, Sanskr. *nava.*

Newefangel, *adj.* newfangled, taken with novelty, F 618. Cf. A.S. *fangennes*, a taking; the root is clearly A.S. *fón*, Goth. *fahan*; to take; cf. G. *fangen;* whence also A.S. *unbefangenlic*, incomprehensible, *onfengnes*, a receiving.

Newfangelnesse, *s.* newfangledness, fondness for novelty, F 610. See above.

Nexte, *superl. adj.* nearest, B 1814. A.S. *nehsta*, nighest; from *neah*, nigh.

Nice, *adv.* foolish, E 2434. F. *nice*, Span. *necio*, Port. *nescio* or *necio*, foolish, ignorant, from Lat. *nescius*, ignorant. This is clearly the etymology of 'nice' *as used by Chaucer;* perhaps the modern word *nice* may be different.

Nil, 1 *p. s. pr.* I desire not, I dislike, E 646; I will not, 363; *pr. s.* will not, 119. A.S. *nyllan*, to be unwilling, Lat. *nolle.*

Nin, *for* ne in, i. e. nor in, F 35.

Nis, *for* ne is, is not, B 1876, E 448, F 72.

Niste, 1 *p. s. pt.* knew not, F 502; *pt. pl.* Nisten, knew not, 634. A.S. *nytan*, not to know, pt. t. *ic nyste;* from *ne*, not, and *witan*, to know.

Noblesse, *s.* nobility, magnificence, B 3438, E 782; high honour, B 3208. F. *noblesse;* Low Lat. *nobilitia;* from Lat. *nobilis*, noble.

Nobleye, *s.* nobleness, i. e. dignity, state, F 77. Cf. O. Fr. *nobloier*, to shine, lit. to look noble; from Lat. *nobilis.*

Noght, *adv.* not; shortened from *nought*, and signifying *in no respect,* B 94, 112. See **Nat.**

Nolde, *pt. s.* would not, B 87, 1821, 3664. A.S. *nyllan*, pt. t. *ic nolde;* see **Nil.**

Nones, *in phr.* for the nones = for the nonce, for the once, for the occasion, B 1165, 3132. Originally *for then anes*, for the once; where *then* is dative of art. *the*, and *anes* is an adverb used as a noun.

Nonnes, *s. pl. gen.* nuns', B 3999. F. *nonne*, Low Lat. *nonna*, used by St. Jerome (Brachet).

Noon, *adj.* none, no, B 102; *pl.* Noon, 89. A.S. *nán.*

Noot, 1 *p. s. pr.* I know not, B 3596, 3973, F 342. A.S. *nát*, for *ne wát*, knows not; 1 and 3 p. s. pr. indic.

Norice, *s.* a nurse, E 561, 618, F 347. F. *nourrice*, O. F. *norris*, Lat. *nutricem.*

Norished, *pp.* nourished, brought up, E 399.

Norishinge, *s.* nurture, bringing up, E 1040.

Notable, *adj.* notorious, B 1875 Lat. *notabilis.*

Note, *s.* a note (of music), B 1737. Lat. *nota.*

Notemuge, *s.* nutmeg, B 1953. *Note* is A.S. *hnut*, G. *nuss;* the ending *muge* = O. F. *muguet*, Lat. *muscata*, musk-scented; from *muscus*, scent, musk.

No-thing, *adv.* in no respect, B 3402, E 228, 480.

Nouelries, *s. pl.* novelties, F 619. O. F. *novelerie*, which commonly means a quarrel; O. F. *novel*, new, Lat. *nouellus;* from *nouus.*

Noueltee, *s.* novelty, E 1004. O. F. *noveliteit*, Low Lat. *nouellitatem;* from *nouus.*

Nouys, *s.* novice, B 3129. F. *novice*, Lat. *nouicius;* from *nouus.*

Now and now, *adv.* at times, from time to time, occasionally, F 430.

Nowches, *s. pl.* jewels, E 382. O. F. *nouche*, *nosche*, a buckle, bracelet; Low Lat. *nusca*, a brooch; O. H. G. *nusca*, an ornament, brooch, bracelet; cf.

O. H. G. *nusta*, a knitting together. Spenser has *ouch*.

Ny, *adv.* nearly, F 346; wel ny = almost, E 82. A. S. *neah*.

Nyce, *adj.* weak, foolish, B 3712, F 525. See **Nice**.

Nyghte, *s. dat.* night; *a nyghte*, at night, by night, B 3758. A. S. *niht*, Icel. *nátt*, Lat. *noctem*.

O.

O, *adj.* one, B 52, 2122, 3663. Shortened from M. E. *on*, A. S. *án*, one.

Obeisaunce, *s.* obedience, E 24, 502; obedient act, E 230; *pl.* Obeisances, submissive acts, acts expressing obedient attention, F 515.

Obeisant, *adj.* obedient, E 66.

Obeye, *v.* to obey, F 489; *pt. s.* Obeyede, 569. F. *obéir*, Lat. *obedire*.

Obseruances, *s. pl.* duties, attentions, F 516.

Obserue, *v.* to give countenance to, favour, B 1821. F. *observer*, Lat. *obseruare*.

Occupye, *v.* to occupy, take up, F 64. F. *occuper*, Lat. *occupare*.

Of, *prep.* by, B 2132, E 70, 2436; with, for, B 1779, E 33; as regards, with respect to, B 90, F 425; of grace = by his favour, out of his favour, E 178. A. S. *of*, Icel. *af*, G. *ab*, Lat. *ab*, Gk. *ἀπό*.

Of, *adv.* off, away, B 3748, 3762.

Office, *s.* duty, employment (see note), B 3446; houses of office = servants' offices, pantries, larders, &c. E 264. From Lat. *officium*.

Of newe, *adv.* newly, lately, E 938. Hence E. *anew*.

Of-taken, *pp.* taken off, taken away, B 1855. Cf. l. 1858.

Ofte, *adj. pl.* many, frequent, E 226; *adv.* often, 722; *adv. comp.* Ofter, oftener, 215, 620. A. S. *oft*, Icel. *oft*, *opt*, Goth. *ufta*, often.

Olde, *adj. pl.* old, F 69. A. S. *eald*, G. *alt*, Goth. *altheis*.

Oliueres, *s. pl.* oliveyards, B 3226. The O. F. *oliver* is used to translate Lat. *olivieta* (Burguy).

On, *prep.* upon, concerning, B 48; on, in, at; on eue = in the evening; on morwe = in the morning, E 1214; on reste = at rest, F 379. A. S. *on*, Icel. *á*, G. *an*, Goth. *ana*.

On, *adj.* one; euerich on, every one, B 1164. See **O**, **Oon**.

Onlofte, *adv.* aloft, i. e. still above ground, E 229. A. S. *on lyfte*, in the air; from *lyft*, air.

Ook, *s.* an oak, F 159. A. S. *ác*, Icel. *eik*, G. *eiche*.

Oon, *adj.* one, B 2034, 3880; the same, 2142, E 711; the same thing, alike, F 537; oon the faireste = one who was the fairest, one of the fairest, E 212; euer in oon = continually alike, constantly in the same manner, E 602, 677, F 417; many oon, many a one, E 775. A. S. *án*, Icel. *einn*, Goth. *ains*, Lat. *unus*.

Open, *adj.* open, B 1684. A. S. *open*, Icel. *opinn*, G. *offen*.

Ord, *s.* beginning; ord and ende = beginning and end, B 3911. A. S. *órd*, a beginning, a point of a sword, Icel. *oddr*, whence E. *odd*. We find *pennys ord* = a point of a pen, in Cursor Mundi, G 10626; altered to *penne poynt* in text T.

Ordeyned, *pp.* appointed, F 177. F. *ordonner*, O. F. *ordener*, Lat. *ordinare*.

Orient, *s.* the east, B 3504. See **Thorient**. From Lat. *orientem*.

Othere, *adj. pl.* other, B 3344, 3510, 3896; *sing.* Other; *whence* that other = the other, *answering to* that oon = the one, F 496. A. S. *ōðer*.

Otherweyes, *adv.* otherwise, E 1072. Lit. *other-ways.*

Otherwyse, *adv.* on any other condition, F 534.

Othes, *s. pl.* oaths, F 528. A. S. *áð*, Icel. *eiðr*, Goth. *aiths.*

Ouer, *prep.* besides, F 137. A. S. *ofer*, Icel. *yfir*, G. *über.*

Ouer, *adv.* over, on, B 1633.

Oueral, *adv.* in every respect, throughout, E 1048. Cf. G. *überall.*

Ouerlad, *pp.* put upon, B 3101. Lit. *led over.* See P. Plowm. B 3. 314.

Ouermacche, *v.* to overmatch, overreach, conquer, E 1220.

Ought, *adv.* at all, B 1792. A. S. *áht*, for *án hwit*, a whit.

Oughte, *pt. s. subj.* it should behove us, E 1150; *pt. s. indic.* it was fit, it was due, 1120; *pt. pl.* Oughten, ought, B 1833, 3567. A. S. *ágan*, to owe, to own; pt. t. *ic áhte.*

Oules, *s. pl.* owls, F 648. A. S. *úle*, Icel. *ugla*, G. *eule*, Lat. *ulula.*

Out-caughte, *pt. s.* caught out, drew out, B 1861.

Outen, *v.* to come out with, to utter, E 2438. A. S. *útian*, to put out, to eject; cf. O. H. G. *úzon*, to put out. The word is very rare.

Outerly, *adv.* utterly, entirely, E 335, 639, 768, 953. A. S. *útor*, utter.

Outrage, *v.* to become outrageous, to lose patience, lose temper, E 643. F. *outrer*, O. F. *oltrer*, to pass beyond bounds; O. F. *oltre*, Lat. *ultra*, beyond.

Owen, *adj.* own, B 3198, 3571, E 504, 652; *pl.* Owene, B 3584. A. S. *ágen*, G. *eigen*, own, peculiar.

Oxes, *gen. sing.* ox's, E 207, 291. A. S. *oxa*, Icel. *oxi*, *uxi*, Goth. *auhsa*, G. *ochs.*

Oxe-stalle, *s.* oxstall, E 398. A. S. *oxan steal*, where *oxan* is the gen. case of *oxa*, or it may be considered as a compound, *oxa-steal.* In either case the *e* after *x* is accounted for.

P.

Pace, *v.* to pass, go, B 1759, F 120; *pr. s. subj.* 1 *p.* er I pace = ere I depart, ere I die, F 494; *pr. s. subj.* may pass away, may depart, E 1092. F. *passer*, Low Lat. *passare*, to pass over; from *pandere.* See **Passe.**

Page, *s.* a page, boy, F 692. F. *page*, Low Lat. *pagius*, a servant. Deduced by Wedgwood from Gk. *παῖς*, *παιδίον.* Ducange gives *pagius*, *pagita*, *pagesius*, *pagensis* (whence F. *pays*), all meaning a domestic servant or a rustic. Surely from the root *pagus*, a village, whence also Lat. *paganus.*

Paleys, *s.* palace, E 197, F 60. F. *palais*, Lat. *palatium.*

Papeiay, *s.* a popinjay, a parrot, B 1957. F. *papegai*, from Span. *papagayo*, which Brachet derives from Arabic *balbaga*, a parrot.

Paradys, *s.* Paradise, B 3200. Gk. *παραδείσος*, a pleasure-ground, Heb. *pardés*, said to be of Aryan (perhaps Persian) origin.

Paramour, i.e. par amour, for love, B 2033. See note.

Parauenture, *adv.* peradventure, by chance, E 234.

Pardee, *interj.* an oath, from French *par dieu*, B 1977, E 1234; Parde, B 3974, F 696.

Parementz, *s. pl.* ornaments; chambre of paramentz = ornamented chamber, F 269. F. *parement*, an ornament, from *parer*, to adorn, Lat. *parare.*

Parfay, *interj.* by my faith, B 110. F. *par foi.*

Parfitly, *adv.* perfectly, E 690. F. *parfait*, Lat. *perfectus.*

Parfournest, *pr. s.* 2 *p.* performest, B 1797; *pp.* Parfourned, 1646. Cotgrave has — 'Par*fournir*, to perform, consummate,' &c. From O. F. *fornir* (F. *fournir*), to accomplish; from O.H.G. *frumjan*, to accomplish, whence also G. *frommen*, to avail; which from O.H.G. *frum*, good; cf. Mœso-Goth. *frums*, beginning, *fruma*, first, Lat. *primus;* from the root of G. *vor*, E. *fore*, Lat. *præ.*

Park, *s.* a park, F 392. F. *parc*, probably from a Celtic source, cf. Welsh *parc*, *parwg*, an enclosure; there is also A. S. *pearroc*, an enclosure, park, which would also give the etymology. The root is seen in M.E. *parre*, to enclose.

Party, *s.* a part, B 17. F. *parti*, divided, from *partir*, to divide, Lat. *partiri.*

Pas, *s.* a pace, i. e. a footpace, at a slow rate, F 388. See Prol. l. 825. Lat. *passus.*

Passe, *imp. s. or pl.* pass (over), go (on), proceed, B 1623; 1 *p. s. pr.* Passe of = pass by, F 288; *pr. s.* Passeth, passes away, 404; *pp.* Passed, past, spent, E 610: *pres. part.* Passing, surpassing, extreme, E 240, 1225. See Pace.

Passioun, *s.* passion, suffering, B 1175. Lat. *passionem.*

Pauement, *s.* pavement, B 1867. O. F. *pavement*, Lat. *pauimentum.*

Payndemayn, *s.* bread of a peculiar whiteness, B 1915. See note. From Lat. *panis Dominicus.*

Peer, *s.* peer, equal, B 1930. See Pere.

Pees, *s.* peace, B 130, 3524, 3826. F. *paix*, O.F. *pes*, Lat. *pacem.*

Penaunt, *s.* a penitent, one who does penance, B 3124. O. F. *peneant*, penitent; from Lat. *poena*, pain.

Penible, *adj.* painstaking, careful to please, E 714. F. *pénible*, from *peine*, Lat. *poena.*

Peples, *gen, sing.* people's, E 412. F. *peuple*, Lat. *populus.*

Perce, Percen, *v.* to pierce, B 2014, E 1204, F 237; *pp.* Perced, B 1745. F. *percer.*'

Percinge, *s.* piercing; for percinge = to prevent any piercing, B 2052.

Pere, *s.* peer, equal, B 3244, F 678. See Peer. F. *pair*, O.F. *per*, Lat. *par.*

Peregryn, *adj.* peregrine, i. e. foreign, F 428. Lat. *peregrinus.*

Perilous, *adj.* dangerous, terrible, B 1999, 3109. From Lat. *periculum.*

Perles, *s. pl.* pearls, B 3658. F. *perle*, Port. *perola*, Low. Lat. *perula.*

Perree, *s.* jewellery, precious stones, B 3495, 3550, 3556. F. *pierrerie;* Low Lat. *petrariæ*, jewels; from Lat. *petra*, a stone.

Persone, *s.* parson, B 1170; person, E 73. Lat. *persona.*

Peyne, *s.* pain, suffering, B 2134; trouble, care, F 509; *gen.* Peynes, F 480; vpon peyne = under a penalty, E 586. F. *peine*, Lat. *poena.*

Peyned hir, *pt. s. refl.* took pains, E 976.

Peyntede, *pt. s.* painted, F 560; *pp.* Peynted, 646. F. *peindre*, Lat. *pingere.*

Philosophre, *s.* a philosopher, didactic writer, B 25.

Phisyk, *s.* physic, the art of medicine, B 1189. F. *physique;* Gk. *φυσική τέχνη.*

Piler, *s.* a pillar, B 3308; *pl.* Pilers, 3274. F. *pilier;* from *pile*, Lat. *pila*, a pillar.

Pin, *s.* a pin, small peg, F 127, 316. Du. *pin*, a peg, a pin.

Pistil, *s.* epistle, E 1154.

Pitee, *s.* pity, B 3231, F 479. F. *pitié*, O. F. *pited*, Lat. *pietatem*. Thus *pity* is a doublet of *piety*.

Pitous, *adj.* sad, B 2140, 3567, E 1121; pitiful, full of compassion, F 20. F. *piteux*, O. F. *pitos*, Lat. *pietosus*.

Pitously, *adv.* piteously, sadly, pitiably, B 3729, F 414, 461.

Place, *s.* manor-house, residence of a chief person in a village or small town, B 1910. See note. F. *place*, Lat. *platea*.

Plastres, *s, pl.* plaisters, or plasters, F 636. F. *platre*, Low Lat. *plastrum*, short for *emplastrum*, Gk. ἔμπλαστρον.

Plat, *adv.* flat, B 1865; flatly, bluntly, 3947. F. *plat*, from O.H.G.; cf. G. *platt*.

Plate, *s.* plate, stiff iron defence for a hauberk, B 2055. O. F. *plate*, a flat piece of metal; see above.

Platte, *adj. dat.* flat, flat side (of a sword), F 162, 164. See **Plat.**

Playn, *adj.* plain; in short and playn = in brief plain terms, E 577. F. *plain*, Lat. *planus*.

Playn, *s.* a plain, B 24; Playne, E 59.

Pleinte, *s.* complaint, lament, B 66. F. *plainte*, from Lat. *plangere*, to wail. See **Pleyne.**

Plentee, *s.* plenty, abundance, E 264, F 300; gret plentee = in great quantity, B 3665. O. F. *plentet*, Lat. *plenitatem*, from *plenus*, full.

Plesance, *s.* pleasure, will, E 501, 659, 663, 672, 959, 964; kindness, 1111; pleasing behaviour, F 509. F. *plaisance*, from Lat. *placere*.

Plesen, *v.* to please, F 707. F. *plaisir*, Lat. *placere*.

Pley, *s.* a play, sport, diversion, E 10, 11, 1030. A.S. *plega*, sport.

Pleye, *v.* to amuse oneself, B 3524, 3666, 3996; *pres. part.* Pleying, amusi g herself, F 410. A S. *plegan*.

Pleyn, *adv.* plainly, B 3947, E 19; openly, E 637. See **Playn.**

Pleyne, *pr. pl. subj.* 1 *p.* we may complain, E 97. F. *plaindre*, Lat. *plangere*.

Plowman, *s.* ploughman, E 799.

Plumage, *s.* plumage, F 426. F. *plumage*, Lat. *pluma*, a feather.

Plye, *v.* to bend, E 1169. F. *plier*, Lat. *plicare*.

Plyghte, *pt. s.* plucked, pulled, B 15. Cf. A. S. *pluccian*, pt. t. *pluccode*; though this hardly accounts for the present form. We may note, however, similar forms in Chaucer elsewhere, viz. *shryghte* (shrieked), Kn. Ta. 1959; *twyghte* (twitched), Tro. and Cres. iv. 1185; *pryghte*, F 418.

Poetrye, *s.* poetry, E 33; *pl.* Poetryes, poems, F 206.

Point, *s.* point; fro point to point = from beginning to end, B 3652; point for point, exactly, in every detail, E 577. F. *point*, Lat. *punctum*.

Point-deuys, *s.* point-device, F 560.

Poison, *s.* poison, B 3859. F. *poison*, Lat. *potionem*; lit. a potion.

Polyue, *s.* a pulley, F 184. F. *poulie*; the Prompt. Parv. has *poleyn*, but the rime is decisive as to the form used here.

Pompous, *adj.* stately, magnificent, B 3745.

Pope, *s.* the pope, E 741; *gen.* Popes, 746; *pl.* Popes, B 2039. F. *pape*, Low Lat. *papa*, a father.

Popet, *s.* poppet, puppet, doll; spoken ironically, and therefore really applied to a corpulent person, B 1891. Cotgrave has—'*Poupette*, a little baby, puppet, bable' [i. e. bauble]. Cf. F. *poupée*, a doll; Lat. *pupa*, a doll.

Possessioun, *s.* possession, i. e. large property, great possessions, wealth, F 686.

Potage, *s.* pottage, broth, B 3623. F. *potage*, from *pot* (Welsh *pot*), a pot.

Pouerte, *s.* poverty, B 99, E 816. O.F. *povrete, poverte*, Lat. *paupertatem*. Note; the *u* in this word is sounded as *v*.

Pound, *s. pl.* pounds, F 683. A.S. *púnd*, a pound; a neut. sb. with pl. *púnd*; cf. Icel. and Goth. *pund*.

Poure, *adj.* poor, B 116. 120; *pl.* Poure, 188. The *u* is here a *v*; *povre* = F. *pauvre*, O. F. *povre*, from Lat. *pauperem*.

Poure, *adv.* poorly, E 1043. See above.

Pourest, *adj. superl.* poorest, E 205. See **Poure.**

Poureliche, *adj.* poorly, in poverty, E 213, 1055.

Preche, *v.* to preach, B 1179; Prechen, 1177; *imp. pl.* Precheth, E 12. F. *prêcher*, Lat. *praedicare*.

Predicacioun, *s.* preaching, sermon, B 1176.

Prees, *s.* press, crowd, B 3327; Pres, F 189. F. *presse*; from Lat *premere*.

Preise, 1 *p. s. pr.* I praise, F 674. O. F. *preiser*, to praise; *preis*, price, Lat. *pretium*.

Prescience, *s.* foreknowledge, E 659. From Lat. *praescire*.

Presence, *s.* presence; in presence = in company, in a large assembly, E 1207.

Prest, s. priest, B 1166, 4000. F. *prêtre*, O. F. *prestre*, Lat. *presbyter*.

Presumpcioun, *s.* presumption, pride, B 3745.

Preue, *s.* proof, E 787. F. *preuve*, from Lat. *probare*.

Preue, *v.* to test; E 699; *pr. s. subj.* may test; he preue = that he test or try, 1152; *pr. s.* Preueth, proves, 1000; tries, tests, 1155; shews, 2425; *pp.* Preued, approved, 28; exemplified, 856; shewn, F 481. See above.

Preyede, *pt. s.* prayed, besought, F 311; Preyde, B 3729, E 548, 765; *pp.* Preyed, 773. F. *prier*, O.F. *preier*, Lat. *precari*.

Preyere, *s.* prayer, B 1669, E 141. F. *prière*.

Preys, *s.* praise, B 3837. O.F. *preis*, Lat. *pretium*. See **Preise.**

Priketh, *pr. s.* spurs, rides, B 1944; *pt. s.* Priked, 1964; Pryghte, F 418; 2 *p. s. subj.* Prike, B 2001; Prikke, prick, goad, torture, E 1038. A. S. *priccian*, to prick, goad.

Prickinge, *s.* spurring, hard riding, B 1965.

Prikke, *s.* prick, point, critical condition, B 119. A. S. *prica*, a prick, point.

Principles, *s. pl.* principles, deep feelings, natural disposition, F 487.

Prioresse, *s.* prioress, B 1637.

Priuee, *adj.* secret, privy, closely attendant, E 192, 519; secret, B 1991. F. *privé*, Lat. *priuatus*.

Priuee, *adv.* privately, secretly, F 531; Priuely, B 21, 3889.

Priuitee, privity, secrecy, E 249.

Proces, *s.* narrative, history, occurrence of events, B 3511; proces holde = keep close to my story, F 658. F. *procès*, a suit at law, Lat. *processus*.

Profred, *pp.* offered, E 152. F. *proférer*, Lat. *proferre*, to bring forward.

Proheme, *s.* a proem, prologue, E 43. F. *proëme* (Cotgrave), Gk. *προοίμιον*, a prelude; from *πρό*, before, and *οἶμος*, a way, also, a strain of song.

Prolixitee, s. prolixity, tediousness, F 405. From Lat. *prolixus*.

Prologe. *s.* prologue, *rubric to* B 99. Gk. *πρόλογος*.

Proporcioned, *pp.* made in proportion, F 192.

Propre, *adj.* own, peculiar, B 3518; of propre kynde = by their own natural bent, F 610, 619. F. *propre*, Lat. *proprius*.

Prose, *s.* prose, B 96. Lat. *prosa*.

Prospectyues, *s. pl.* perspective-glasses, lenses, F 234. No doubt Chaucer here makes the usual distinction between reflecting mirrors and refracting lenses. Milton (Vacation Exerc. l. 71) seems to apply the word to a combination of lenses, or telescope.

Prouerbe, *s.* a proverb, B 3436; *pl.* Prouerbes, proverbial sayings, saws, 2146. Lat. *prouerbium*.

Proueth, *pr. s.* proves, F 455. See **Preue**.

Prouost, *s.* provost, chief magistrate, B 1806. F. *prévôt*, O. F. *prevost*, *provost*, Lat. *praepositus*.

Prydeles, *adj.* void of pride, E 930. A. S. *prýd*, pride.

Pryghte, *pt. s.* pricked, F 418. A. S. *priccian*, pt. t. *priccode*, whence *pryghte* seems to be contracted.

Pryme, *s.* prime, i. e. nine o'clock, F 73; fully pryme, the end of the period of prime, i. e. nine o'clock, B 2015; pryme large, just past nine o'clock, F 360. Lat. *prima*.

Prymer, *s.* primer, elementary reading-book, B 1707. Lat. *primarium*.

Prys, *s.* price, value, estimation, B 2087; praise, E 641; Pryse, E 1026. O. F. *pris*, *preis*, Lat. *pretium*. Thus *price* and *prize* are the same word as *praise*.

Pryuely, *adv.* secretly, E 641.

Publisshed, *pp.* published, spread abroad, E 415, 749.

Purpos, *s.* purpose; it cam him to purpos = he purposed, F 606. F. *propos*, Lat. *propositum*. We find the verb spelt *proposer* and *purposer* in Old French.

Purposed, *pp.* purposed, E 1067.

Purs, *s.* purse, F 148. F. *bourse*, Gk. *βύρσα*, a skin.

Purveye, *v.* to purvey, provide, E 191. F. *pourvoir*, Lat. *prouidere*. Thus *purvey* is a doublet of *provide*.

Putte, *pt. s.* put, B 1630, 3742; 2 *p.* Puttest, didst put, 3875; *pp.* Put, E 471. Cf. Welsh *pwtio*, to push, poke; Gael. *put*, to push. Yet we find an E. E. form *pulte*, with the sense of *put*.

Pyes, *s. pl.* pies, magpies, F 649. F. *pie*, Lat. *pica*.

Pyne, *s.* pain, suffering, the passion, B 2126; woe, torment, 3420, F 448. A. S. *pín*. Icel. *pína*, pain.

Pype, *s.* pipe, a musical instrument, B 2005. A. S. *pípe*, Icel. *pípa*, G. *pfeife*.

Q.

Quad, *adj.* bad, B 1628. Du. *kwaad*, bad, evil; O. Du. *quad*. 'Een *quade* boom brenght voort *quade* vruchten,' a corrupt tree bringeth forth evil fruit; Matt. vii. 17, in Dutch New Test. A.D. 1700.

Quaille, *s.* quail, E 1206. F. *caille*, O. F. *quaille*, Low Lat. *quaquila*, of Teutonic origin; cf. Du. *kwakkel*, a quail. *kwaken*, to croak, to *quack*. The name is from the sound made.

Quaking, *pres. part.* quaking, E 317, 358; *pp.* Quaked, B 3831; *pt. s.* Quook, quaked, shook, 3394. A. S. *cwacian*, to quake.

Quene, *s.* queen, B 1671. A. S. *cwén*, Icel. *kván*, Goth. *kwens*, Gk. *γυνή*, a woman. *Quean* and *queen* are doublets.

Querne. *s.* (*dat.*) a handmill, B 3264. A. S. *cweórn*, *cwýrn*, Icel. *kvern*, Goth. *kwairnus*. In the Mœso-Gothic version of St. Mark

ix. 42, the word 'mill-stone' is rendered by *asila-kwairnus*, i. e. a quern turned by an ass, a quern of large size. In Iceland *kvern* is a handmill, which used to be turned by bondwomen, who sang as they sat at work.

Queynte, *adj. def.* quaint, curious, F 369; *dat.* 239; *pl.* Queinte, B 1189; Queynte, curiously contrived, F 234. O. F. *cointe*, instructed, Lat. *cognitus*; but it has probably been influenced in its meanings by the Lat. *comptus*, trimmed.

Quod, *pt. s.* quoth, said, B 16, 28, 1166, &c. A. S. *cwéðan*, to say, speak; pt. t. *ic cwæð*; pl. *we cwǽdon*; Icel. *kveða*, Goth. *kwithan*, to speak.

Quook, *pt. s.* quaked, shook, B 3394. See **Quaking**.

Quyrboilly, *s.* boiled leather, B 2065. F. *cuir bouilli*; see note.

Quyte, *v.* to acquit, free; hir cost for to quyte = to pay for her expences, B 3564. F. *quitter*, O. F. *quiter*, Lat. *quietare*; from *quies*, rest.

R.

Rafte, *pt. s.* reft (from the vb. *reue*, to reave), B 3288, 3291. A. S. *reáfian*, pt. t. *ic reáfode*; Icel. *raufa*, G. *rauben*; cf. E. *rob*.

Raked, *pp.* raked, B 3323. Literally, the sentence is—'Amongst hot coals he hath raked himself;' the sense is, of course, 'he hath raked hot coals around himself.' A. S. *racian*, to rake together, Icel. *raka*; cf. 'Rakyn, *rastro*,' Prompt. Parv.

Ram, *s.* the ram, the sign Aries, F 386.

Rampeth, *pr. s.* (lit. ramps, romps, rears, but here) rages, acts with violence, B 3094. We should now say—'she *flies* in my face.' The following quotation, in which *rampe* means an ill-conditioned woman, a *romp*, is much to the purpose. 'A woman ought not to striue with her husbonde, nor yeue him no displesaunce, ... as dede onis a woman that dede ansuere her husbonde afore straungers like a *rampé*, with gret uelonis [*felon's*] wordes, dispraising hym and setting hym atte not [*at naught*]'—The Knight of la Tour-Landry, ed. Wright, p. 25.

Rancour, *s.* rancour, malice, E 432, 747. O. F. *rancor*, Lat. *rancor*, rancidity; from *rancere*, to be rancid.

Rasour, *s.* razor, B 3246. F. *rasoir*, Low Lat. *rasorium*, from Lat. *radere*, to scrape.

Rather, *adv. comp.* sooner, E 1169. A. S. *hraðe*, soon; comp. *hraðor*.

Raughte, *pt. s.* reached, B 1921. A. S. *réćan*, pt. t. *ic ræhte*; G. *reichen*.

Rauysedest, 2 *p. s. pt.* didst ravish, didst draw (down), B 1659; *pp.* Rauisshed, ravished, overjoyed, F 547. F. *ravir*, Ital. *rapire*, Lat. *rapere*, to snatch away.

Reaume, *s.* realm, country, B 3305. F. *royaume*, Low Lat. *regalimen*, from *regalis*; from Lat. *rex*, a king.

Rebel, *s.* a rebel; or *adj.* rebellious, B 3415. F. *rebelle*; Lat. *rebellis*, one that renews war; from *re*, again, and *bellum*, war.

Recche, 1 *p. s. pr.* I reck, care, B 94; *pr. pl.* reck, care; recche of it = care for it, F 71. A. S. *réćan*, Icel. *rækja*. See **Rek**.

Recchelees, *adj.* reckless, careless, indifferent, E 488. A. S. *réćeleas*.

Receyuen, *v.* to receive, E 1151. F. *recevoir*, Lat. *recipere*.

Recouered, *pp.* recovered, regained, B 27. F. *recouvrer*, Lat. *recuperare.*

Recours, *s.* recourse; I wol have my recours = I will return, F 75. F. *recours*, Lat. *recursus*; from *cursus*, a course.

Rede, *adj. def.* red, F 415. A. S. *read*, Icel. *rauðr*, G. *roth*, Gk. ἐρυθρός. See **Reed.**

Rede, *v.* to read, B 1690, F 211; 1 *p. s. pr.* Rede, I advise, E 811, 1205; *imp. pl.* Redeth, read, B 3650. A. S. *rǽdan*, G. *rathen.*

Redresse, *v.* to set right, E 431. See **Dresse.**

Redy, *adj.* ready, E 299, F 114, 387. A. S. *rád*, *rǽd*, ready; cf. Swed. *redig*, evident, orderly.

Reed, *adj.* red, B 2059, 3734, E 317. See **Rede.**

Reed, *s.* counsel, B 3739, E 653. A. S. *rǽd*, G. *rath.*

Reflexions, *s. pl.* reflexions by means of mirrors, F 230.

Refuseden, *pt. pl.* refused, E 128. From Lat. *refutare.* *Refuse* and *refute* are doublets.

Regne, *s.* kingdom, dominion, reign, B 3401, 3404, 3432, F 135; *pl.* Regnes, B 129, 3518; governments, 3954. F. *règne*, Lat. *regnum.*

Regned, *pt. s.* reigned, B 3845.

Reherse, *v.* to rehearse, relate, recount, B 89, E 1221; Rehercen, F 298; *pres. part. pl.* Rehersinge, relating, F 206. O.F. *rehercer*, to repeat (Roquefort); lit. to harrow over again, as one does a field; from F. *herse*, a harrow, O.F. *herce*; Lat. *herpicem*, a harrow, used by Varro (Brachet).

Reioysed, *pt. s.* 1 *p. reflex.* I rejoiced, E 145.

Rek, *imp. s.* reck, care, B 4004, 1 *p. s. pr.* Rekke, I care, E 1090. See **Recche.**

Rekne, *v.* to reckon, account, B 110; Rekenen, reckon, count, E 2433. A. S. *recnan*, G. *rechnen.*

Relesse, 1 *p. s. pr.* I release, E 153; *pt. s.* Relessed, forgave, B 3367. O. F. *relaisser*, Lat. *relaxare.* *Relay*, *release*, and *relax* are all the same word.

Remedie, *s.* remedy, B 3974. Lat. *remedium.*

Remenant, *s.* remnant, rest, E 869. From Lat. *manere*, to remain.

Remewed, *pp.* removed, F 181. From Lat. *mouere*, to move.

Reneye, *v.* to deny, renounce, B 3751. From Lat. *negare*, to deny.

Renneth, *pr. s.* runs, F 479; renneth for = runs in favour of, B 125; see the note; *pp.* Ronne, B 2. A. S. *rennan*, *yrnan*, to run, G. *rennen*, Icel. *renna.*

Rente, *s.* rent, i.e. revenue, B 3401, 3572. F. *rente*, from F. *rendre*, Lat. *reddere.*

Repaire, *v.* to repair, return, F 589; *pr. s.* Repaireth, returns, 339; goes, B 3885; *pres. part.* Repeiring, returning, F 608. O.F. *repairer*, *repairier*, from Low Lat. *repatriare*, to return to one's native country (Lat. *patria*).

Reporten, *v.* report, tell, F 72. F. *reporter*, Lat. *reportare.*

Reson, *s.* reason, E 25; Resoun, B 3408. F. *raison*, Lat. *rationem.*

Resouned, *pt. s.* resounded, F 413. From Lat. *resonare.*

Reste, *v.* to rest, F 606; 2 *p. pl. pr. subj.* may rest, 126. A. S. *restan.*

Reste, *s.* rest, F 355.

Retenue, *s.* retinue, suite, E 270. F. *retenue*; from Lat. *retinere.*

Rethor, *s.* orator, F 38. Lat. *rhetor*, Gk. ῥήτωρ.

Rethoryke, *s.* rhetoric, E 32.

Retourneth, *imp. pl.* return, E 809. F. *retourner*; from Lat. *tornare*.

Reuel, *s.* revelry, E 392, 1123, F 278, 339. O. F. *revel*, rebellion; also tumult, joyous noise; from O. F. *reveler*, Lat. *rebellare*, to rebel. Not from Dutch, as Mr. Wedgwood says.

Reuerence, *s.* reverence, respect, honour, E 196; thy reuerence = the respect shewn to thee, B 116. From Lat. *reuerentia*.

Reule, *v.* to rule; reule hir = guide her conduct, E 327. A. S. *regol*, a rule; borrowed from Lat. *regula*.

Reuthe, *s.* a pitiful sight, lit. ruth, E 562. See **Rewthe**.

Rewelboon, *s.* (probably) rounded bone, bone rounded and smoothed, B 2068. See note.

Rewen, *v.* to rue, have pity, E 1050; *pr. s. impers.* me Reweth, I rue, I am sorry, 2432. A. S. *hreów*, grief; *hreówian*, to be grieved.

Rewthe, *s.* ruth, pity, E 579, 893, F 438.

Reyn, *s.* rain, B 1864, 3363, 3921. A. S, *regen*, G. *regen*, Goth. *rign*; cf. Lat. *rigare*.

Reyne, *s.* rein, F 313. F. *rêne*, O. F. *resne*, Ital. *redina*; prob. from Lat. *retinere*, to hold back.

Riche, *adj. pl.* rich, B 122. A. S. *rice*, Goth. *reiks*, O. H. G. *ríche*. The Norman pronunciation of A. S. *rice* produced *riche*, which naturally coincided with the French pronunciation of O. H. G. *ríche*.

Richely, *adv.* richly, F 90.

Richesse, *s.* riches, B 107, 3432, 3750. F. *richesse*, a sing. noun; from F. *riche*. See **Riche**.

Riden, *pp.* ridden, B 1990. See **Ryden**.

Ring, *s.* ring, F 83, 143, 247; *pl.* Ringes, E 255. A. S. *hring*, Lat. *circus*.

Rise, *pt. pl.* rose, B 1869. See **Ryse**.

Riuer, *s.* river; ryde for riuer = ride towards the river, B 1927. F. *rivière*, Low Lat. *riparia*, a river; from Lat. *ripa*, a bank.

Roche, *s.* rock, F 500. F. *roche*; from Lat. *rupes*.

Rode, *s.* complexion, B 1917. A. S. *rudu*, redness, from *rud*, *read*, red.

Rody, *adj.* ruddy, F 385, 394. See above.

Roial, *adj.* royal, F 59; *pl.* Roiales, B 2038. F. *roial*, Lat. *regalis*.

Roially, *adv.* royally, E 955; with pomp, F 174.

Roialtee, *s.* royalty, E 928.

Romances, *s. pl.* romances, B 2038, 2087. F. *romance*, *roman*, lit. Roman, i. e. the vulgar tongue of Italy and some of its dependencies.

Rombel, *s.* rumour, E 997. Cf. Du. *rommelen*, to rumble, to buzz.

Rombled, *pt. s.* made a murmuring noise, rumbled, buzzed, muttered, B 3725. The infin. *romblen* = to rumble like thunder, occurs in the Legend of Good Women, l. 1216. See **Rombel**.

Rome, *pr. pl.* 1 *p.* we roam, E 118.

Ronne, *pp.* run, B 2. See Ch. Prol. l. 8. See **Renneth**.

Rood, *pt. s.* rode, E 234; *pp.* Riden, B 1990. See **Ryden**.

Roos, *pt. s.* rose, B 3717, 3863; Ros, F 267; *pl.* Rise, rose, B 1869. See **Ryse**.

Rote, *s.* root, source, B 1655; *dat.* Rote, F 153; Roote, root, i. e. foot, E 58. Icel. *rót*; cf. Lat. *radix*.

Rote, *s.* rote; *by rote*, by heart, B

1712. Conjectured to be from the O. F. *rote*, a way, spelt *route* in modern French; a derivative of *route* is *routine*, O. F. *rotine*, and Cotgrave gives—'*Par rotine*, by rote.'

Roughte, *pt. s. impers.* it recked; him roughte = he recked, E 685. A. S. *récan*, to reck; pt. t. *ic róhte*. See **Recche**.

Rounde, *adv.* roundly, i. e. easily, with an easy motion, B 2076. F. *rond*, O. F. *röond*, *röund*, Lat. *rotundus*.

Roune, *v.* to whisper, B 2025; *pt. s.* Rowned, whispered, F 216. A.S. *rúnian*, to whisper, speak mysteriously; from *rún*, a rune, a magical character, a mystery. See a note on *runes* in Earle's Philology of the Eng. Tongue.

Route, *s.* company, B 16, 1634, E 303, 382. F. *route*, from Lat. *rupta*, which from *rumpere*, to break; cf. G. *rotte*.

Ruby, *s.* ruby, B 1800; *pl.* Rubies, 3658. Lat. *rubeus*, red; *ruber*, red.

Rude, *adj.* common, rough, poor, E 916. Lat. *rudis*.

Rudely, *adv.* rudely, E 380.

Rudenesse, *s.* rusticity, E 397.

Ryden, *pr. pl.* ride, E 784; *pt. s.* Rood, 234; *pp.* Riden, B 1990. A.S. *rídan*, Icel. *ríða*, G. *reiten*; pt. t. *ic rád*; pp. *riden*.

Ryghte, *s. dat.* right; by ryghte = by rights, B 44.

Ryght, *adv.* precisely, just, exactly, F 193, 492. A.S. *rihte*, adv.; *riht*, adj.; cf. Icel. *réttr*, G. *recht*, Lat. *rectus*.

Rym, *s.* rime, rhyme, B 2115, 2118; a tale in verse, 1899; *pl.* Rymes, verses, B 96. The spelling with *h* is later than A.D. 1550. With the old spelling *rime* or *ryme* cf. A. S. *rím*, Icel. *ríma*, G. *reim*, Du. *rijm*, Swed. *rim*, Dan. *riim*, F. *rime*, Ital. *rima*, Span. *rima*, Port. *rima*. The introduction of the *h*, being due to confusion with *rhythm*, is of later date than the introduction of a knowledge of Greek, temp. Edward VI.

Ryme, *v.* to rime or rhyme, to make rimes, to tell a tale in verse, B 2122. A. S. *rímian*, F. *rimer*.

Ryming, *s.* the art of riming, B 48.

Rype, *adj.* ripe, mature, E 210; *pl.* Rype, seasonable, 438. A.S. *ripe*, mature; *rip*, a reaping, harvest, *rípan*, to reap.

Ryse, *v.* to arise, get up, F 375; *pr. pl.* Rysen, rise, 383; *pt. s.* Roos, B 3717, 3863; Ros, F 267; *pl.* Rise, rose, B 1869. A. S. *rísan*, pt. t. *ic rás*, pl. *we rison*, pp. *risen*; Icel. *rísa*.

Ryue, *v.* to rive, tear, E 1236. Icel. *rífa*, Dan. *rive*, to tear, rend.

S.

Sad, *adj.* sedate, fixed, constant, unmoved, settled, E 693, 754; sober, E 220, 237; *pl.* Sadde, discreet, grave, 1002. W. *sad*, firm, steady, discreet.

Sadly, *adv.* firmly, tightly; E 1100.

Sadnesse, *s.* soberness, constancy, patience, E 452.

Saffroun, *s.* saffron; like saffroun = of a bright yellowish colour, B 1920. F. *safran*; prob. of Oriental origin.

Salte, *adj. pl.* salt, E 1084. A.S. *sealt*, Icel. *salt*, Lat. *sal*, salt.

Salue, *v.* to salute, greet, B 1723; *pr. s.* Salueth, salutes, F 91, 112. F. *saluer*, Lat. *salutare*.

Salues, *s. pl.* salves, F 639. A.S. *sealf*, G. *salbe*.

Saphires, *s. pl.* sapphires, B 3658. F. *saphir*, Lat. *saphirus*.

Sapience, *s.* Wisdom, i.e. the book so called, B 1662. Lat. *sapientia*.

Saue, *prep.* save, except, B 3214, 3628; E 76, 508. F. *sauf*; Lat. *saluus.*

Saue, *v.* to save, keep, E 683; *imp. s.* 3 *p.* may he save, E 505, 1064; *pp.* Saued, saved, kept inviolate, F 531. F. *sauver*, O. F. *saver*, Lat. *saluare.*

Saufly, *adv.* safely, certainly, E 870.

Sauing, *prep.* except, B 3200.

Sauour, *s.* savour, pleasantness, F 404. F. *saveur*, Lat. *saporem.*

Sayde, *pt. s.* said, B 1635, &c. See **Seye.**

Sayle, *v.* to sail, B 1626. A. S. *seglian*, Icel. *sigla.*

Scarlet, *adj.* scarlet, B 1917. Of Persian origin.

Scarsly, *adv.* scarcely, B 3602. O.F. *escars*, scarce, small; Low Lat. *excarpsus*, for *excerptus*; from *excerpere*, to select.

Scathe, *s.* scathe, harm, pity, E 1172. A.S. *sceaðan*, to injure.

Science, *s.* learning, learned writing, B 1666.

Sclaundre, *s.* slander, i. e. ill fame, E 722. F. *esclandre*, O. F. *escandle*, Lat. *scandalum*, a scandal. *Scandal* and *slander* are doublets.

Scole, *s.* school, B 1685, 1694. F. *école*, O. F. *escole.* Lat. *schola*; Gk. σχολή, leisure, time for study.

Scoleward; to scoleward = toward school. B 1739. Cf. *Burdeux-ward* in the Prologue, l. 397; *Thebesward*, Kn. Tale, l. 109.

Scourges, *s. pl.* scourges, whips, plagues, E 1157. E. *escourgée*, which would be equivalent to a Low Lat. form *excorrigiata*; Du Cange gives *excorrigiare*, to loosen a shoetie; connected with Lat. *corrigia*, a thong.

Se, *v.* to see, look, F 366; Sen, 203; Seen, B 62; *gerund*, F 623; 1 *p. s. pr.* Se, I see, B 1168; *pt. s.* Sey, saw, B 1, 7; 1 *p.* F 460; *pp.* Seyn, B 1863. A.S. *seón*, pt. t. *ic seáh*, pp. *gesegen*; G. *sehen*, Goth. *saihwan.*

Secrely, *adv.* secretly, E 763. From Lat. *secernere*, to put separate.

Secree, *s.* a secret, B 3211.

Secte, *s.* suite, company, E 1171; religion, faith, (lit. following), F 17. Low Lat. *secta*, a following, applied to a following of people or *suite*; also to a *suit* at law or a *suit* of clothes; from Lat. *sequi*, to follow, not from *secare*, to cut.

See, *s.* sea, B 68, 127. A.S. *sǽ*, G. *see*, Du. *zee.*

See, *s.* seat, sc. of empire, B 3339. O. F. *se*, *sied*, Lat. *sedem.*

Seek, *v.* to search through, B 60. See **Seke.**

Seel, *s.* seal, F 131. O.F. *seel*, Lat. *sigillum.*

Seen. See **Se.**

Seeth, *pt. s.* sod, seethed, boiled, E 227. A.S. *seóðan*, to seethe; pt. t. *ic seáð*, pp. *soden*; Icel. *sjóða*, pt. t. *sauð*, pp. *soðinn.*

Sege, *s.* siege, B 3569, F 306. F. *siége*, Low Lat. *sedium*, Lat. *sedem*, a seat.

Seint, *s.* saint, B 1631; *gen. pl.* Seintes, B 61. F. *saint*, Lat. *sanctus.*

Seist, 2 *p. s. pr.* sayest, B 109; seistow = sayest thou, 110. See **Seye.**

Seke, *v.* to seek, B 1633; 2 *p. pl. pr.* Seken, ye seek, search through, 127. A. S. *sécan*, Icel. *sökja.*

Selde, *adj. pl.* seldom, few; selde tyme = few times, E 146; *adv.* seldom, 427. A.S. *seld*, *seldan*, seldom.

Selue, *adj.* self, very; thy selue neighebor, thy very neighbour, B 115. A.S. *self*, *sylf*; cf. G. *selbst.*

Sely, *adj.* simple, good, innocent,

B 1702, E 948. A.S. *sélig*, happy, G. *selig*; hence E. *silly*, which is much altered in meaning.

Semblant, *s.* outward show, semblance, appearance, E 928, F 516. F. *semblant*; from *sembler*, Lat. *simulare*.

Seme, *v.* to seem, appear, E 132, F 102; *pt. s. impers.* Semed, it seemed, E 396; him semed = it appeared to them, they supposed, F 56; the peple semed = it seemed to the people, the people supposed, F 201. A.S. *séman*.

Semely, *adj.* seemly, comely, B 1919.

Seminge, *s.* appearance; to my seminge = as it appears to me, B 1838.

Sen. See **Se**.

Sene, *adj.* apparent, F 645. A.S. *gesyne*, visible, Icel. *sýnn*, evident. It is used as a veritable *adjective*, with a final *e*; as is proved by l. 2173 of the Ormulum.

Sent, *pr. s.* sendeth, sends, E 1151; *pt. s.* Sente, sent, B 3927. A.S. *sendan*; 3 p. s. pr. *he sent* or *he sendeð*; pt. t. *ic sende*.

Sentence, *s.* opinion, B 113, 3992; meaning, subject, result, B 1753, 2136. F. *sentence*, Lat. *sententia*.

Septemtrioun, *s.* north, B 3657. From Lat. *septem triones*, the seven stars of Ursa Major commonly known as Charles's wain.

Sergeant, *s.* sergeant, officer, E 519. F. *sergent*, Lat. *seruientem*. Thus *sergeant* and *servant* are doublets.

Sermouns, *s. pl.* writings, B 87. From Lat. *sermonem*.

Seruage, *s.* seruice, E 147; servitude, 482. F. *servage*, from *serf*, Lat. *seruus*.

Serue, *v.* to serve, B 4004; 1 *p. s. pt.* Seruede, served, E 640; *pt. s.* Serued, preserved, kept hid, F 521. F. *server*, Lat. *seruare*.

Seruisable, *adj.* serviceable, useful, E 979.

Seruitute, *s.* servitude, E 798. O.F. *servitut*, Lat. *seruitutem*.

Seruyse, *s.* service, serving, E 603, 958, F 66, 280, 628. F. *service*, Lat. *seruitium*.

Seson, *s.* season, F 54, 389. F. *saison*, O.F. *seson*; Lat. *sationem*, a sowing-time.

Sette, *v.* to set, E 975; *pt. s.* Sette, set, placed, B 3932; cast, E 233; put, 382; *pp.* Set, appointed, 774. A.S. *settan*, pt. t. *ic sette*, pp. *geset*.

Sete, *s.* seat, B 3715. Icel. *set*; in A.S. we find the dimin. *setl*, a settle, a stool.

Seten, *pt. pl.* sat, B 3734, F 92. A.S. *sittan*, pt. t. *ic sæt*, pl. *we sǽton*.

Seuretee, *s.* assurance, sure promise, trustworthiness, F 528. O.F. *seurte*, Lat. *securitatem*.

Sewes, *s. pl.* lit. juices, gravies; prob. used here for seasoned dishes, delicacies, F 67. A.S. *seawe*, juice, moisture. The Prompt. Parv. has "*Sew*, cepulatum;" *cepulatum* means broth seasoned with onions.

Sexteyn, *s.* sacristan, B 3126. *Sexton* is a contracted form of *sacristan*.

Sey, *imp. s.* say, tell, B 3995, F 2. See **Seye**.

Sey, *pt. s.* saw, B 1, 7, 1695; E 1044; 1 *p.* F 460. See **Se**.

Seyde, *pt. s.* said, B 1179; *pt. pl.* Seyden, F 207, 253; *pp.* Seyd, B 49, 51, 52. See **Seye**.

Seye, *v.* to say, F 4, 332; Seyn, 532; 1 *p. s. pr.* Seye, I say, 107; *imp. s.* Sey, B 3995, F 2; 2 *p. s. pr.* Seist, sayest, B 109, Seistow = sayest thou, 110; *pt. s.* Seyde, said, B 1179; *pl.* Seyden, F 207,

253; *pp.* Seyd, B 49, 51, 52. A.S. *secgan*, pt. t. *ic segde*, pp. *gesæd*; Icel. *segja*, G. *sagen*.

Seyn, *pp.* seen, B 1863, E 280. See **Se**.

Seyn, *v.* to say, B 42, 46; *pr. pl.* say, F 609. See **Seye**.

Seyne, *gerund*, to say, F 314. A.S. *to secganne*, gerund of *secgan*.

Seyst, 2 *p. s. pr.* sayest, B 106. See **Seist**.

Shadde, *pt. s.* shed, poured, B 3921. See **Shedde**.

Shadwe, *s.* shadow, B 7, 10. A.S. *sceádo*, Goth. *skadus*.

Shake, *v.* to shake, E 978. A.S. *scacan*, Icel. *skaka*.

Shal, 1 *p. s. pr.* I shall (do so), F 688; *pr. s.* Shal, must, is to, 603. 1 *p. pl.* Shul, we must, E 38. A.S. *ic sceal*.

Shaltow, *for* shalt thou, E 560.

Shameth, *pr. s. impers.*; thee shameth = it shameth thee, thou art ashamed, B 101. A.S. *sceamian*, to be ashamed; commonly used impersonally.

Shap, *s.* shape, F 427. A.S. *gesceap*, Icel. *skap*.

Shape, *pp.* shaped, B 1890; created, B 3099; Shapen, planned, E 275; *pr. pl.* Shapen hem = dispose themselves, intend, F 214. A.S. *scapan*, Icel. *skapa*.

Sharpe, *adv.* sharply, B 2073. A.S. *scearp*, sharp.

Shedde, *pt. s.* shed, B 3447. A.S. *sceádan*, Lat. *scindere*, Gk. σχίζειν.

Shendeth, *pr. s.* ruins, confounds, B 28; *pp.* Shent, scolded, 1731. A.S. *scendan*, G. *schänden*.

Shene, *adj.* bright, F 53. A.S. *scéne*, *scyne*, G. *schön*.

Shent. See **Shendeth**.

Shere, *v.* to shear, cut, B 3257. A.S. *scéran*, Icel. *skera*, G. *scheren*.

Shere, *s.* shear, a cutting instrument, scissors, B 3246.

Sherte, *s.* a shirt, B 2049, 3312. Icel. *skyrta*; cf. G. *schurz*, an apron. *Shirt* is a doublet of *skirt*.

Shethe, *s.* sheath, B 2066. Icel. *skeiðir*, G. *scheide*.

Shette, *pt. pl.* shut, B 3615, 3722. A.S. *scyttan*, to lock up, pt. t. *ic scyttode*.

Shilde, *imp. s.* 3 *p.* may he shield, may he defend, B 2098, E 1232. A.S. *scýldan*, to protect, *scýld*, a shield.

Shipman, *s.* a shipman, skipper, B 1179. A.S. *scipmann*, a sailor; cf. Du. *schipper*, a captain, skipper.

Sholde, 1 *p. s. pt.* I should, B 56; *pt. s.* ought to, B 44, E 247, 261; had to, E 515, F 40; was to, B 3891; would, 3627. A.S. *sceolde*, pt. t. of *sceal*.

Shonde, *s.* shame, disgrace, harm, B 2098. A.S. *sceond*, shame. See **Shendeth**.

Shoon, *s. pl.* shoes, B 1922. A.S. *scó*, *sceó*, a shoe; pl. *sceós*, *sceón*, *gescý*.

Shoon, *pt. s.* shone, B 11, 2034, E 1124, F 170. A.S. *scínan*, pt. t. *scán*.

Shoop, *pt. s.* plotted, lit. shaped, B 3543; prepared for, E 198; created, E 903; contrived, 946. A.S. *scapan*, to shape; pt. t. *ic scóp*.

Shoures, *s. pl.* showers, F 118. A.S. *scúr*, Icel. *skúr*.

Shredde, *pt. s.* shred, cut, E 227. A.S. *screadian*, to cut, pt. t. *ic screadode*.

Shrewe, *s.* a shrew, peevish woman, E 1222, 2428. '*Schrewe*, Pravus'; Prompt. Parv.

Shryghte, *pt. s.* shrieked, F 417, 422, 472. Swed. *skrika*, *skria*, to shriek, screech; Icel. *skrikja*, the shrieking bird, the shrike.

Shul, 1 *p. pl. pr.* shall, must, B 1900, E 38. The sing is *Shal*, q. v.

Shulde, 1 *p. s. pr. subj.* I should, B 1638. See **Sholde.**

Sicer, *s.* strong drink, B 3245. Lat. *sicera,* Gk. *σίκερα,* strong drink; from the Hebrew.

Signifyde, *pt. s.* signified. B 3939. From Lat. *significare.*

Sikerly, *adv.* certainly, assuredly, surely, B 3984, E 184, F 180. Du. *zeker,* G. *sicher,* Lat. *securus,* secure.

Sikernesse, *s.* security, B 3430.

Sikly, *adv.* ill, with ill will, E 625. A. S. *seóc,* sick, Icel. *sjúkr.*

Siknesse, *s.* sickness, E 651. A.S. *seócnes.*

Silk, *s.* silk, F 613. A. S. *seolc,* Icel. *silki,* from Lat. *Sericum;* which from Lat. *Seres,* the Chinese.

Sillable, *s.* syllable, F 101. F. *syllabe,* Lat. *syllabum;* from the Greek.

Similitude, *s.* similitude, likeness, sympathy, F 480. From Lat. *similis,* like.

Sin, *conj.* since, B 56, E 448, F 306, 550. Contr. from A. S. *síððan,* since.

Singing, *s.* a singing, song, B 1747.

Sir, *s.* sir, a title of respectful address; *sir* man of lawe, B 33; *sir* parish priest, 1166; *sir* gentil maister, 1627. F. *sire;* Lat. *senior,* older.

Sis cink, i. e. six-five, a throw with two dice, being the highest throw with the exception of double sixes, B 125. See note. F. *six cinq.* See **Sys.**

Sit, *pr. s. imper.* it sitteth, i. e. it suits; yuel it sit = it ill suits, it is quite misbecoming, E 460; *pr. s.* sits, B 3358, F 59, 77, 179. A.S. *sittan,* pr. s. *sit.*

Site, *s.* site, situation, E 199. Lat. *situs.*

Sith, *conj.* since, B 1838, 3268, 3867; Sith that, since that, 3301. A. S. *síð,* afterwards.

Sithen, *adv.* since, afterwards, B 58, 3913, F 536. A.S. *síððan,* since. See **Sin.**

Skile, *s.* reason; gret skile = good reason, E 1152; *pl.* Skiles, reasons, reasonings, arguments, F 205. Icel. *skil,* distinction, discernment; Icel. *skilja,* A.S. *scylan,* to separate.

Sklendre, *adj. pl.* slender, E 1198. O. Du. *slinder,* thin, slender (Kilian).

Slake, *v.* to slacken, desist from, E 705; to cease, 137; to end, 802; *pr. s.* Slaketh, assuages, 1107. A. S. *slacian,* to slacken.

Slawe, *pp.* slain, B 2016, 3426, 3596; Slawen, E 544; Slayn, B 3708, E 536. See **Sleen.**

Sleen, *v.* to slay, B 3736; *gerund,* E 1076; 2 *p. pl. pr.* Sle, ye slay, F 462; *pr. s.* Sleeth, slays, E 628; *imp. s.* Slee, B 3089; 1 *p. s. pr.* as *future,* Sle, I shall slay, B 2002; *pt. s.* Slow, slew, B 3212; extinguished, 3922; *pp.* Slawe, slain, 2016; Slayn, 3708; Slawen, E 544. A.S. *sleán,* pt. t. *slóh,* pp. *slagen;* Icel. *slá,* G. *schlagen,* to strike.

Sleighte, *s.* contrivance, E 1102; *pl.* Sleightes, tricks, 2421. Icel. *slægð,* slyness; *slægr, slögr,* sly.

Slen, *v.* to slay, B 3531. See **Sleen.**

Slepe, *s.* sleep, F 347. A.S. *slǽp;* the MSS. have *slepe,* riming with *kepe;* the readings *sleep, keep,* would be better. See p. lxiv.

Slepen, *v.* to sleep, B 2100; *pr. pl.* Slepen, sleep, F 360; *pt. s.* Slepte, slept, E 224, F 367. A.S. *slǽpan,* G. *schlafen.*

Sleyn, *pp.* slain, B 1874, 3586, 3929. See **Sleen.**

Slough, *s.* slough, mire, B 3988. A. S. *slog,* a slough, a hollow place.

Slow, *pt. s.* slew, B 3212, 3297, 3571; (*misprinted* slew), 3293; extinguished, 3922. See **Sleen.**

Slyde, *v.* to slide, pass, E 82. A. S. *slídan.*

Slye, *adj. def.* sly, crafty, skilful, F 672; *pl.* Slye, artfully contrived, 230. Icel. *slægr, slögr,* sly; cf. G. *slauheit,* slyness.

Smal, *adj.* little, B 1726; *adv.* but smal = but little, F 71; *adj. pl.* Smale, E 380, 382. A. S. *smæl.*

Smelle, 1 *p. s. pr.* I smell, B 1173.

Smerte, *adv.* smartly, sorely, E 629.

Smerte, *v.* to smart, to feel grieved, E 353; *pt. s. subj. impers.* Smerte, grieved, F 564. Observe that the pt. t. is *smerte* like the present; see Gloss. to Prologue. Du. *smarten,* to give pain.

Smerte, *s.* smart, dolour, F 480. See Cant. Ta. 3813. Du. *smart,* G. *schmerz.*

Smit, *pr. s.* smites, E 122. See **Smyte.**

Smok, *s.* smock, E 890. Icel. *smokkr.* '*Smok,* schyrt, *Camisia*'; Prompt. Parv.

Smokles, *adj.* without a smock, E 875.

Smyte, 2 *p. pl. pr.* ye smite, F 157; *pt. s.* Smoot, smote, B 3762, 3881. A. S. *smítan,* pt. t. *smát;* G. *schmeissen.*

Snare, *s.* snare, trap, E 1227. A. S. *sneáre,* Icel. *snara,* a snare of string, a noose; Du. *snaar,* a string.

Snibbed, *pp.* snubbed, reproved, F 688. Cf. Du. *snibbig,* snappish. '*Snybbyn* or vndurtakyn, *Reprehendo, deprehendo*'; Prompt. Parv.

Snow, *s.* snow, i. e. argent in heraldry, white, B 3573. A. S. *snáw.*

Snow-whyt, *adj.* snow-white, E 388.

Sobre, *adj.* sober, sedate, B 97. F. *sobre,* Lat. *sobrius.*

Socour, *s.* succour, B 3730. F. *secour,* O. F. *socors;* from Lat. *succurrere.*

Sodeyn, *adj.* sudden, B 3963, E 316. F. *soudain,* Lat. *subitaneus.*

Sodeynly, *adv.* suddenly, B 15, 3380, F 80, 89.

Softe, *adv.* softly, E 583. A. S. *soft,* G. *sanft,* soft, mild.

Softely, *adv.* softly, F 636.

Solas, *s.* rest, relief, B 1972; diversion, 1904; comfort, solace, pleasure, 3964. O. F. *solaz,* Lat. *solatium.*

Solempne, *adj.* grand, festive, magnificent, E 1125; superb, F 61; illustrious, F 111. O.F. *solempne, célèbre,* de grande réputation, illustre (Roquefort); Lat. *solennis.*

Solempnely, *adv.* with state, with pomp, F 179.

Som, *indef. pron.* some, B 1182, 1667; *pl.* Somme, 2139, E 76. A. S. *som, sum,* some.

Somdel, *adv.* partially, lit. some deal, E 1012.

Someres, *gen. sing.* summer's, F 64, 142. A. S. *sumer,* Icel. *sumar.*

Somtyme, *adv.* at some time, some day, at a future time, B 110.

Sondry, *adj.* sundry, diverse, various, B 2131, 3418, 3497, E 271. A. S. *syndrig,* separate; *synder, sunder,* different.

Sone, *adv.* soon, B 1702. A. S. *sóna.*

Sone, *s.* son, F 688; *pl.* Sones, 29. A.S. *sunu,* Icel. *sonr,* G. *sohn.*

Sone-in-lawe, *s.* son-in-law, E 315.

Sonest, *adv. superl.* soonest, B 3716.

Song, *pt. s.* sang, B 1736, 1831; *pt. pl.* Songen, F 55; *pp.* Songe, B 1851. A.S. *singan,* pt. t. *ic sang;* pl. *we sungon.*

Sonne, *s.* the sun, F 48, 53; *gen.* Sonne, sun's, B 3944. A.S. *sunne*, Icel. *sunna*, Goth. *sunno*, G. *sonne*, all fem.; but Goth. *sunna* is masc.; the gen. of *sunne* is *sunnan*.

Sooth, *s.* truth, B 3970, E 1230, F 166; *dat.* Sothe, B 1939, E 2424. A.S. *sóð*, true, Gk. ἐτεός; *sóð*, truth.

Sooth, *adj.* true, B 2136, 3436, F 21; *as adv.* truly, F 536.

Soothfastnesse, *s.* truth, E 796, 934. A.S. *sóðfæstnes*, veracity.

Soothly, *adv.* verily, E 689. A.S. *sóðlice*, verily.

Soper, *s.* supper, F 290. F. *souper*, O.F. *soper*, to take supper, to sup; F. *soupe*, O.F. *sope*, of Teutonic origin; cf. Icel. *súpa*, A.S. *suppan*, to sup.

Sophyme, *s.* a sophism, trick of logic, E 5; *pl.* Sophimes, subtleties, deceits, F 554. Lat. *sophisma*, through the French; Gk. σόφισμα, a device.

Sore, *v.* to soar, mount aloft, F 123. F. *essorer*, to soar, Low Lat. *exaurare*; from Lat. *aura*, the air.

Sore, *s.* sore, misery, E 1243. A.S. *sár*, Icel. *sár*, a wound.

Sore, *adv.* sorely; bar so sore = bore so ill, E 85. A.S. *sáre*, sorely.

Sorwe, *s.* sorrow, grief, sympathy, compassion, F 422. A.S. *sorh*, gen. *sorge*; Icel. *sorg*, Goth. *saurga*, G. *sorge*.

Sorwefully, *adv.* sorrowfully, F 585.

Sory, *adj.* sad, unfortunate, B 1949. A.S. *sárig*, sore, wounded, sad; from *sár*, a sore, not from *sorh*, sorrow.

Sote, *adj.* sweet, F 389. Icel. *sætr*, Goth. *suts*, G. *süss*, Gk. ἡδύς; cf. A. S. *swéte*, *swét*, Lat. *sua(d)uis*.

Sothe. See **Sooth.**

Soure, *adv.* sourly, bitterly, B 2012. A.S. *súr*, sour, Icel. *súrr*.

Souereyn, *adj.* sovereign, chief, B 3339, E 112. F. *souverain*, O.F. *soverain*, Low Lat. *superanus*, one who is above; from *super*, above.

Soueraynetee, *s.* sovereignty, E 114.

Souked, *pp.* sucked, been at the breast, E 450; *pres. part.* Souking, sucking, B 1648. A.S. *sūcan*, Icel. *súga*, G. *saügen*, Lat. *sugere*.

Soun, *s.* sound, E 271. F. *son*, Lat. *sonum*.

Soune, *v.* imitate in sound, speak like, F 105; *pr. s.* Souneth, tends (to), is consonant (with), B 3157. See **Sownen.**

Soupen, *pr. pl.* sup, F 297. See **Soper.**

Souple, *adj.* supple, obedient, yielding, B 3690. F. *souple*; Lat. *supplicem*, beseeching.

Sours, *s.* source, origin, E 49. F. *source*; from Lat. *surgere*, to arise.

Sowen, *v.* to sow, B 1182. A.S. *sáwan*, Icel. *sá*, G. *säen*.

Sownen, *pr. pl.* sound, i. e. play, F 270; *pr. pl.* Sowneth, tend (to), are consonant (with), 517; *pt. pl.* Sowned, tended, B 3348. F. *sonner*, Lat. *sonare*. See **Soun.**

Space, *s.* an opportunity, leisure, E 103. F. *espace*, Lat. *spatium*.

Sparcle, *s.* sparkle, spark, B 2095. A.S. *spearca*, a spark; Du. *sparkelen*, to sparkle.

Spak, *pt. s.* spake, E 295, F 445. See **Speken.**

Sparhauk, *s.* a sparrowhawk, B 1957. A.S. *spear-hafoc*, from *spearwa*, a sparrow, and *hafoc*, a hawk.

Speche, *s.* (*dative*) speech, elocution, oratory, F 104. A.S. *spǽc*, *sprǽc*, G. *sprache*, Du. *spraak*. E. *speech* should rather have been *spreech*.

Specially, *adv.* especially, E 312. F. *special.*

Spedde, *pt. s.* prospered, made to prosper, B 3875. A.S. *spédan*, pt. t. *spedde*, Du. *spoeden*, to speed.

Speken, *v.* to speak, E 547; *pt. s.* Spak, E 295, F 445; *imp. pl.* Speketh, E 175; *pp.* Spoke, B 58, F 86. A.S. *sprécan*, Du. *spreken*, G. *sprechen*. E. *speak* stands for *spreak*.

Spelle, *s. dat.* a spell, relation, story, B 2083. A.S. *spel*, a history, dat. *spelle*.

Spere, *s.* spear, F 239. A.S. *spére*, Du. and G. *speer*.

Spicerye, *s.* mixture of spices, B 2043. '*Espicerie*, f. a spicery; also, spices. *Es petis sacs sont les fines espiceries*, the finest spices are in little bags; Proverb.'—Cotgrave. From Lat. *species*.

Spille, *v.* to destroy, E 503. A.S. *spillan*, Icel. *spilla*.

Spoke, *pp.* spoken, B 58, F 86. See **Speken**.

Spoon, *s.* spoon, F 602. A.S. *spón*, a chip, a splinter of wood, Icel. *spánn*, *spónn*, a shaving, a wooden tile, a spoon. The primitive spoons were of wood.

Spousaille, *s.* espousal, wedding, E 180; Spousail, 115. Cotgrave has—'*Espousailles*, f. an espousals, or bridall; a wedding, or marriage'. Lat. *sponsalia*, nuptials.

Spoused, *pp.* espoused, wedded, E 3, 386. O.F. *espouser*, Lat. *sponsare*.

Spradde, *pt. s.* spread, E 418, 722. A.S. *sprædan*, Du. *spreiden*, G. *spreiten*.

Spray, *s.* spray, sprig, B 1960. A.S. *sprec*, a sprig, a branch.

Spreynd, *pp.* sprinkled, B 1830. See **Springen**.

Springe, *v.* to rise, dawn, F 346. Cf. E. *dayspring*.

Springen, *v.* to sprinkle, scatter, sow broadcast, B 1183; *pp.* Spreynd, sprinkled, 1830. A.S. *sprengan*, to make to spring, to scatter, pp. *sprenged*; cf. G. *sprengen*, to cause to break, to sprinkle, Du. *sprengen*, to sprinkle.

Springing, *s.* beginning, source, E 49. A.S. *springan*, to spring up.

Spurne, *v.* to spurn, kick, F 616. A.S. *spurnan*, Icel. *spyrna*; cf. Icel. *spyrja*, A.S. *spyrian*, to track footsteps, A.S. *spór*, a foot-track, *spor*, a spur.

Spyces, *s. pl.* spices, F 291, 294. F. *épice*, O.F. *espices*, Lat. *species*, which is sometimes used with the sense of *spice*.

Squyer, *s.* a squire, F 1; *pl.* Squieres, E 192. E. *esquire*, F. *écuyer*, O.Fr. *escuyer*, Low Lat. *scutarius*, a shield-bearer, from Lat. *scutum*, a shield.

Stable, *adj.* stable, constant, firm, fixed, E 664, 931. F. *stable*, Lat. *stabilis*; from *stare*, to stand fast.

Staf-slinge, *s.* a staff-sling, B 2019. See note.

Stake, *s.* a stake, E 704. A.S. *stáca*, a stake, pole.

Stal, *pt. s.* stole, went stealthily, B 3763. See **Stele**.

Stalle, *s. dat.* a stall, E 207, 291. A.S. *steal*, *stæl*; gen. *stealles*, dat. *stealle*.

Stalked him, *pt. s.* walked slowly, E 525. A.S. *stælcan*, to walk slowly. 'Stalkyn, or gon softe or softely, *Serpo*, *clamculo*, *et clanculo*'; Prompt. Parv.

Stant, *pr. s.* stands, B 3599, F 171, 182; is, B 3116; Standeth, F 190. A.S. *standan*, to stand; pr. s. *he stent* or *he stynt*; cf. Goth. *standan*, Lat. *stare*.

Stare, *v.* to stare, gaze, B 1887. A.S. *starian*, Icel. *stara*. 'Staryn wythe brode eyne *or* iyen, *Paten-*

tibus oculis respicere';—Prompt. Parv.

Starf, *pt. s.* died, B 3325, 3645. See **Sterue**.

Starke, *adj. pl.* severe, B 3560. A. S. *stearc*, stark, strong, severe, hard, rough; G. *stark*.

Stede, *s.* place; in stede of=in stead of, B 3308. A. S. *stede*, Icel. *staðr*, Goth. *staths*, a place.

Stede, *s.* steed, horse, F 81. A. S. *stéda*.

Stedefastnesse, *s.* steadfastness, firmness, E 699. A. S. *stedfæst*, firm; from *stede*, a place, and *fæst*, firm, *fast*.

Stedfastly, *adv.* assuredly, E 1094.

Steel, *s.* steel, E 2426. A. S. *stýl*, Icel. *stál*, G. *stahl*.

Stele, *v.* to steal, B 105; *pr. s.* Steleth, steals away, 21; *pt. s.* Stal, stole away, 3763. A. S. *stélan*, Icel. *stela*, Goth. *stilan*.

Stente, *v.* to cease, stint, leave off, B 3925, E 734, 972; *pt. s.* Stente, 1023. See **Stinte**.

Sterres, *gen. pl.* of the stars, E 1124. A. S. *steorra*, a star; cf. Lat. *astrum*, and *stella* (for *sterula*, a little star).

Stert, *pp.* started, E 1060. Cf. Du. *storten*, to plunge, fall, rush, G. *stürzen*, to dash.

Sterue, *v.* to die, B 1819; *pt. s.* Starf, died, 3325, 3645. A. S. *steorfan*, pt. t. *stearf*; cf. Du. *sterven*, G. *sterben*, to die.

Steuene, *s.* voice, language, F 150. A. S. *stefen*, a voice.

Stiked, *pt. s.* stuck, fixed, B 2097; Stikede, pierced, 3897. A. S. *stician*, to stick, stab, pt. t. *ic sticode*.

Stille, *adv.* stilly, quietly, still, E 1077, F 171, 497. A. S. *still*, quiet, *stille*, quietly.

Stinte, *v.* to stint, to cease, leave off, B 1747, E 1175; to end, E 747. See **Stente**. A.S. *stintan*, to be blunt, to be weary; hence E. *stunted*.

Stiropes, *s. pl.* stirrups, B 1163. A.S. *stig-ráp*, lit. a mounting-rope, from *stígan*, to mount, and *ráp*, a rope.

Stonde, *v.* to stand, B 36; to be understood, be fixed, E 346; to be set in view (as a prize at a game), B 1931; *imp. pl.* Stondeth, stand, E 1195; *pres. part.* Stonding, B 68; *pt. s.* Stood, E 318; *pt. pl.* Stoden, stood, 1105. See **Stant**.

Stoon, *s.* a stone, B 3297, E 121; a precious stone, gem, 1118. A.S. *stán*, Du. *steen*, G. *stein*.

Stoor, *s.* store, E 17. O.F. *estorer*, to furnish; Lat. *instaurare*.

Storie, *s.* tale, history, B 3900, F 655. O.F. *estoire*, Lat. *historia*. *History* and *story* are doublets.

Stounde, *s.* hour, time, instant, E 1098. A. S. *stund*, *stond*, a space of time; cf. G. *stunde*, an hour.

Stoures, *s. pl.* battles, combats, B 3560. O.F. *estour*, a combat; cf. Icel. *styrr*, a tumult, battle, a *stir*; connected with Icel. *styrma*, to *storm*.

Strange, *def. adj.* strange, F 89; *pl.* 67. F. *étrange*, O.F. *estrange*, Lat. *extraneus*; from *extra*, without.

Straw, *interj.* a straw! F 695. A. S. *streaw*, Icel. *strá*.

Strawe, 2 *p. s. pr. subj.* strew, F 613. A.S. *streawian*, Icel. *strá*, Goth. *straujan*, G. *streuen*, to strew, cover.

Streen, *s.* strain, i. e. stock, progeny, race, E 157. A. S. *strýnd*, stock, race, breed; from *strýnan*, to produce.

Stremes, *s. pl.* rays, beams, B 3944. A. S. *streám*, a stream, river; *streámian*, to flow; cf. E. *streamer*.

Strenger, *adj. comp.* stronger, B

3711. A. S. *strang*, comp. *strengra*.

Strengthes, *s. pl.* sources of strength, B 3248. A.S. *strengðu*, power.

Strepeth, *pr. s.* strips, E 894; *pl.* Strepen, 1116. A.S. *bestrypan*, to strip, rob.

Streyne, *v.* to constrain, E 144. O. F. *estreindre*, F. *étreindre*, Lat. *stringere*, to compel.

Stroken, *v.* to stroke, F 165. A.S. *strácian*, G. *streichen*.

Strook, *s.* a stroke, B 3899, 3954, E 812, F 160. A. S. *strica*, G. *streich*.

Stryue, *v.* to strive, oppose, E 170. O. F. *estriver*, to contend; *estrif*, strife; from the Teutonic; O.H.G. *strîtan*, G. *streiten*, to contend; G. *streit*, a dispute.

Studien, *v.* to study, E 8; *2 p. pl. pr.* Studie, E 5. From Lat. *studium*.

Sturdinesse, *s.* sternness, E 700.

Sturdy, *adj.* cruel, stern, E 698, 1049. Apparently O. F. *estourdi*, F. *étourdi*, deafened; hence dull, obstinate.

Style, *s.* style, mode of writing, E 18, 41. Lat. *stylus*.

Style, *s.* a style, a means to get over a barrier by climbing, F 106. A. S. *stigel*, dimin. of *stig*, a way, path; cf. Prov. Eng. *stee*, a ladder.

Styward, *s.* steward, F 291. A. S. *stige*, a sty, pen for cattle, and *weard*, a ward or keeper; cf. Icel. *stívarðr*, from *stía*, a sty. The Icel. word seems to have been borrowed from the English (Cleasby and Vigfusson).

Subgetz, *s. pl.* subjects, E 482. F. *sujet*, O. F. *sosgeit*, Lat. *subiectus*.

Subieccioun, *s.* subjection, governance, B 3656, 3712.

Submitted, *pp.*; ye ben submitted = ye have submitted, B 35.

Subtilly, *adv.* subtly, F 222.

Subtiltee, *s.* a trick, device, E 691; subtlety, F 140; *pl.* Subtilitees, subtleties, tricks, E 2421. Lat. *subtilitatem*.

Suffisance, *s.* sufficiency, that which is sufficient for one, E 759. F. *suffisance*, from *suffire*, to suffice, Lat. *sufficere*.

Suffisant, *adj.* sufficient, i. e. sufficiently good, E 960.

Suffraunce, *s.* endurance, patience, E 1162. F. *souffrance*, from *suffrer*; from Lat. *sufferre*, to bear.

Suffreth, *imp. pl.* suffer, E 1197.

Suffyse, *v.* to suffice, B 3648, E 739. Lat. *sufficere*.

Suggestioun, *s.* a criminal charge, B 3607.

Sugre, *s.* sugar, B 2046, F 614. F. *sucre*, Lat. *saccarum*.

Supposinge, *s.* supposition, imagining, E 1041.

Suspecious, *adj.* suspicious, ominous of evil, E 540.

Suspect, *s.* suspicion, E 905.

Suspect, *adj.* suspicious, ominous of evil, E 541. Lat. *suspectus*, suspicious.

Sustenance, *s.* sustenance, support, living, E 202.

Sustene, *v.* to sustain, B 1673; *pp.* Sustened, 1680. Lat. *sustinere*.

Suster, *s.* sister, E 589, 640. A. S. *sweóstor*, *swústor*, G. *schwester*; cf. Lat. *soror* (for *sosor*).

Swal, *pt. s.* swelled; vp swal, swelled up, was puffed up with anger, B 1750; *pp.* Swollen, proud, E 950. A. S. *swellan*, pt. t. *sweál*, pp. *swollen*.

Swannes, *s. pl.* swans, F 68. A. S. *swan*, G. *schwan*, Icel. *svanr*.

Swappe, *v.* to swap, strike, E 586; *pt. s. intrans.* Swapte, fell suddenly, 1099. Akin to *sweep and swoop*.

Swarm, *s.* a swarm, F 204. A. S. *swearm*, G. *schwarm.*

Swarmeth, *pr. s.* swarms, gathers, F 189.

Swatte, *pt. s.* sweated, B 1966. A. S. *swætan*, to sweat; *swát*, sweat, blood, G. *schweiss.*

Swayn, *s.* lad, young man, B 1914. A. S. *swán*, Icel. *sveinn*, a lad.

Sweete, *def. adj.* sweet, B 2041. See **Sote.**

Swelwe, *pr. s. subj.* swallow, E 1188. A. S. *swelgan*, G. *schwelgen*, to devour greedily.

Swepe, *v.* to sweep, E 978. A. S. *swápan*, G. *schweifen.*

Swere, *v.* to swear, B 1171; *pt. s.* Swoor, 2062; *pl.* Sworen, E 176; 2 *p.* Swore, 496; *pp.* Swore, sworn, 403; Sworn, bound by oath, F 18. A. S. *swerian*, G. *schwören.*

Swerd, *s.* sword, B 64, F 57, 84. A. S. *sweord*, G. *schwert*, Icel. *sverð.*

Sweuen, *s.* a dream, B 3930. A. S. *swefen*, Icel. *svefn*; cf. Lat. *somnium, somnus*, Gk. *ὕπνος.*

Swich, such, B 43, 49, 1629; *pl.* Swiche, B 88; Swich a, such a, B 3921, F 133; Swich oon, such an one, F 231. Goth. *swa-leiks*, lit. so-like; A. S. *swylc.*

Swollen, *pp.* swollen, i. e. proud, E 950. See **Swal.**

Swoor, *pt. s.* swore, B 2062, F 542; *pl.* Sworen, E 176; 2 *p.* Swore, 496; *pp.* Swore, sworn, 403; Sworn, bound by oath, F 18. See **Swere.**

Swough, *s.* swoon, E 1100, F 476. This word seems to establish a connection between the words *sigh* and *swoon.*

Swowneth, *pr. s.* swoons, F 430; *pt. s.* Swowned, swooned, 443, 631; *pres. part.* Swowning, B 1815. Cf. G. *schwund*, a consuming away, from *schwinden*, to sink, fall away; cf. A. S. *swindan*, to languish.

Swowning, *s.* a swooning, swoon, E 1080.

Syk, *s.* a sigh, F 498.

Syked, *pt. s.* sighed, B 3394, E 545. A. S. *sícan*, to sigh.

Symphonye, *s.* harmony, concert of music, B 2005. From the Greek.

Sys, *num.* six, B 3851. See **Sis.**

Sythe, *s. pl.* times; ful ofte sythe = full oftentimes, E 233. A. S. *síd*, a path, a journey, a time; the long *i* shews loss of *n*; cf. Goth. *sinths*, Icel. *sinn*, a way, Gk. *ὁδός.*

T.

Taffraye, *for* to affraye, to frighten, E 455.

Tak, *imp. s.* take, receive, B 117; tak kepe = take heed, observe, 3757; 1 *p. s. pr.* Take me, offer myself, betake myself, 1985; *pp.* Take, taken, E 702, F 475. Icel. *taka*, Goth. *tekan.*

Tale, *s.* a long story, E 383; *pl.* Tales, B 130. A. S. *tálu*, blame; also a fable, a tale.

Talyghte, *for* to alyghte, i. e. to alight, E 909.

Tamende, *for* to amende, to redress, E 441.

Tarien, *v.* to delay, *used actively*; F 73; *pp.* Taried, delayed, 402. This word seems to be due to the confusion of two others; see *Teryar* in Prompt. Parv. These two are (1) A. S. *tirian, tyrgan*, to irritate, vex, to 'tarre' on, as when one sets on a dog, Du. *tergen*, to provoke, O. F. *tarier*, to irritate, torment; and (2) O. F. *targier*, to delay, from Lat. *tardare.* In borrowing the latter word, English has allowed it to approach the form of the former.

Tarraye, *for* to arraye, to array, arrange, E 961.
Tassaille, *for* to assaille, i. e. to assail, E 1180.
Tassaye, *for* to assaye, to test, prove, try, E 454, 1075.
Taughte, *pl. s.* taught, B 133.
Tayl, *s.* tail, B 3224, F 196; *pl.* Tayles, 3222. A.S. *tægel*, Icel. *tagl*, G. *zagel*.
Teche, *v.* to teach, B 1180; *pt. s.* Taughte, q. v. A. S. *tæcan*, pt. t. *tæhte*, pp. *tæht*, lit. to show, point out, whence E. *token;* cf. Gk. *δείκνυμι*, Lat. *dicere*.
Teer, *s.* a tear, E 1104; *pl.* Teres, 1084. A. S. *tæher*, cognate with Lat. *lacruma* (for *dacruma*) and Gk. *δάκρυ*; and therefore the same word with F. *larme*.
Tellen, *v.* to tell, relate, B 56, 1639; F 63, 67; Telle, B 1185, 1634; *gerund*, F 447; *pr. pl.* Tellen, tell, F 69; *imp. s.* Tel, B 1167. A.S. *tellan*, to count, tell, G. *zählen, erzählen*.
Tembrace, *for* to embrace, E 1101.
Temple, *s.* a temple, F 296.
Tenbrace, *for* to enbrace = to embrace, B 1891.
Tendrely, *adv.* tenderly, E 686. F. *tendre*, Lat. *tenerum*.
Tendure, *v.* to endure, E 756, 811.
Tente, *s.* tent, B 3570, 3762. F. *tente;* Lat. *tentus*, stretched, from *tendere*.
Tentifly, *adv.* attentively, carefully, E 334. Cf. F. *attentif*, Lat. *attentiuus;* the simple stem is found in E. *tend*, and Scot. *tent*, to take heed.
Tercelet, *s.* a small hawk, F 504, 621; *pl.* Tercelets, 648. '*Tiercelet*, m. the tassell, or male of any kind of hawke, so tearmed, because he is, commonly, a third-part lesse then the female'; Cotgrave's French Dict. F. *tiercelet*, O. F. *tierçol*, from Low Lat. *tertiolus*, a goshawk, in medieval Latin texts (see Brachet). *Tertiolus* is from Lat. *tertius*, third, from *tres*, three.
Tere, *s.* a tear, B 3852; pl. Teres, 70, 3853. See Teer.
Termes, *s. pl.* terms, pedantic expressions, B 1189. F. *terme*, Lat. *terminus*.
Tespye, *for* to espye, to espy, B 1989.
Texpounden, *for* to expounden, i.e. to expound, to explain, B 1716.
Text, *s.* text, quotation from an author, B 45. F. *texte*, Lat. *textus*.
Teyd, *pp.* tied, bound, E 2432. A.S. *tigian*, to tie; from *teón*, to tug. Cf. *tug*, *tight*.
Thaduersitee, *s.* the adversity, E 756.
Thalyghte, *for* the alyghte; in the alyghte = alighted in thee, B 1660.
Than, *adv.* then, B 3368, &c. A.S. *þonne*.
Thangel, *for* the angel, B 3206.
Thanke, 1 *p. s. pr.* I thank, E 1088; *pr. pl.* Thanken, F 354. A. S. *þancian*, Icel, *þakka*, G. *danken*.
Tharray, *for* the array, F 63.
That that, that which, B 3976.
The, *pron.* thee, F 676.
Thee, *v.* to thrive, prosper, succeed; also mote I thee = so may I thrive, B 2007, E 1226. A.S. *þeón*, to prosper, flourish, G. *gedeihen*.
Theef, *s.* thief, F 537. A.S. *þeóf*, Icel *þjófr*, G. *dieb*.
Theffect, *for* the effect, i. e. the moral, B 2148.
Thegle, *for* the egle, i. e. the eagle, B 3573.
Thende, *for* the ende. i. e. the end, B 3269.
Thenke, 1 *p. s. pr.* I think, I intend, E 641; *pr. pl.* Thenken, F

537; *imp. pl.* Thenketh, E 116. A.S. *þencan*, G. *denken*; distinct from the impers. **Thinketh**, q. v.

Thennes, *adv.* thence, F 326, 327, A.S. *þanon*.

Thennes-forth, *adv.* thenceforth, B 1755.

Ther, *adv.* there, B 62, 1190; where, 1873, 1931, F 125, 163, 499; there as = there where, F 416; ther that = where, 267. A.S. *þær*.

Therbifore, *adv.* beforehand, E 689, 729.

Therfore, *adv.* on that account, E 445; on that point, 1141; for that purpose, F 177. *Ther-* (A.S. *þære*) is the dat. fem. sing. of the def. art.; understand a fem. sb. as *sacu*, sake and we have *for þære sace*, for the sake.

Ther-inne, *adv.* therein, in it, B 1945, 3573. A.S. *þærinne*.

Ther-of, *adv.* with respect to that, to that end, E 644.

Ther-on, *adv.* therupon, thereof, F 3. A.S. *þær-on*.

Ther-oute, *adv.* out there, out in the open air, B 3362. A.S. *þærúte*.

Therto, *adv.* besides, moreover, F 19. A.S. *þærto*.

Therwith, *adv.* besides, at the same time, B 3210, F 194. A.S. *þærwiþ*.

Therwithal, *adv.* besides all that, as well, B 3131, 3612.

Thestaat, *for* the estaat, i. e. the state, condition, B 128. F. *état*, O.F. *estat*, Lat. *status*.

Thewes, *s. pl.* qualities. E 409. A.S. *þeáw*, manner, quality; from *þéon*, to grow, flourish, prosper.

Thikke, *adj.* thick, F 159. A.S. *þic*, *þicca*, Du. *dik*.

Thilke, *dem. pron.* that, B 78, 1791, 3426, E 892, F 607. A.S. *þylc*, *þýlc*; from *þý*, instrumental case of *se*, *seo*, *þæt*, and *líc*, like.

Thimage, *for* the image, B 1695. Lat. *imago*.

Thinges, *s. pl.* things; but used in the sense of pieces of music, musical compositions, F 78. A.S. *þing*, Icel. *þing*, G. *ding*.

Thinketh, *pr. s. impers.* it seems, B 1901, 3968, F 406; *pt. s.* Thoughte, B 3703, E 406, F 527. A.S. *me*, *þincð*, it seems to me; G. *mir dünkt*; see **Thenke**.

Thise, *pl. of* This, *but a monosyllable*, B 59, &c. A. S. *þés*.

Tho, *adv.* then, E 544, F 308. A.S. *þá*.

Thoccident, *for* the occident, B 3864. Lat. *occidens*, the west.

Thoght, *s.* care, anxiety, B 1779. Thought, E 80. A.S. *geþóht*, properly pp. of *þencan*, to think; Icel. *þótti*; cf. G. *gedacht*, pp. of *denken*.

Thombe, *s.* thumb, F 83, 148. A.S. *þúma*, G. *daum*.

Thonder, *s.* thunder, F 258. A.S. *þunor*, G. *donner*, Lat. *tonitru*; cf. Gk. *τόνος*, a sound, Sanskr. *tan*, to sound.

Thonke, 1 *p. s. pr.* I thank, E 830. See **Thanke**.

Thorient, *for* the orient, the east, B 3871, 3883. Lat. *oriens*.

Thought, *s.* anxiety, E 80. See **Thoght**.

Thoughte, *pt. s. impers.* seemed, B 3703, E 406, F 527. See **Thinketh**.

Thral, *s.* thral, slave, B 3343. A.S. *þræl*, Icel. *þræll*.

Threshfold, *s.* threshold, E 288, 291. The orig. form is *thresh-wold* = A.S. *þersc-wald*, from *þerscan*, to thresh, beat, and *wald*, wood. It is the piece of wood which receives the 'tread' of feet.

Thridde, *ord.* third, F 76. A. S. *þridda*, Icel. *þriði*, G. *dritte*.

Thrifty, *adj.* profitable, B 1165. Icel. *þrift*, profit, *þrifa-sk*, to thrive.

Throp, *s.* a thorpe, small village, E 199; *dat.* Thropc, 208. A. S. *þorpe*, *þorpe*, Icel. *þorp*, G. *dorf*, Goth. *thaurp*; cf. Lat. *turba*, a crowd.

Throwe, *s.* a short time, a period, a while, B 3326, E 450. A.S. *þrag*, *þrah*, a short space of time, a period.

Thrustel, *s.* a throstle, thrush, B 1963; Thrustelcock, 1959. A.S. *þrostle*, Lat. *turdus*.

Thryes, *adv.* thrice, B 1732. A.S. *þrýwa*; but M.E. *thryës* is from A.S. *þrý*, three, with adverbial ending *-es*.

Thryue, *v.* to thrive, prosper, E 172. Icel. *þrífask*, to prosper, a reflexive verb, from a form *þrífa*, with the suffix *-sk* = G. *sich*.

Thurgh, *prep.* through, by help of, by means of, B 1669, 3434; by, 22, 35, F 11. A. S. *þurh*, Goth. *þairh*, G. *durch*.

Thurghout, *prep.* throughout, B 3303, F 46.

Thurst, *s.* thirst, B 100. A. S. *þyrst*, Icel. *þorsti*, Goth. *þaurstei*, G. *durst*.

Thursted him, *pt. s. impers.* he was thirsty, B 3229. A.S. *þyrstan*.

Thyn, *poss. pron.* thine, B 101, 104, 3584; Thy, 73, 74, A.S. *þin*, gen. case of *þú*, thou.

Tidifs, *s. pl.* small birds, F 648. Skinner guessed this to mean a *titmouse*, but adduced no authority; cf. Icel. *tittr*, a tit, small bird; and cf. Eng. *titmouse*, *titlark*. Drayton, in his Polyolbion, bk. xiii, mentions a singingbird which he calls a *tydy*, whose notes are as delicate as those of the goldfinch, and Nares supposes him to refer to the golden-crested wren, *motacilla regulus*. See Nares. Whether a *tidif* is a titmouse or a wren can hardly now be determined.

Tirannye, *s.* tyranny, tyrannous behaviour, B 3691, 3698. Cotgrave has—'*Tyranne*, f. tyranny, lordly cruelty, a violent or bloody government.' From Lat. *tyrannus*, Gk. *τύραννος*, a tyrant.

Title, *s.* title, B 3512. F. *titre*, Lat. *titulus*.

To, *adv.* too, B 2129, 3712.

Toforn, *prep.* before, F 268. A.S. *toforan*.

Toke, *pt. pl.* took, received, F 356.

Togider, *adv.* together, B 3222. A.S. *togædre*.

Tolde, *pp.* told, B 56; Ytold, F 357. See **Tellen**.

Tombe, *s.* tomb, B 1871. F. *tombe*, Lat. *tumba*.

Tonge, *s.* tongue, B 1852, E 1184, F 35; *pl.* Tonges, languages, B 3497. A.S. *tunge*; cognate with O. Lat. *dingua*, Lat. *lingua*.

Tonne, *s.* a tun, winecask, E 215. A.S. *tunne*, Icel. *tunna*.

To-race, *pr. pl. subj.* may scratch to pieces, E 572. The prefix *to-* is the same as in *to-rente*, q. v. The word is a hybrid, as *race* is for F. *raser*, Lat. *radere*, with the original sense of *scrape* or *scratch*. '*Rasyn* or scrapyn, the same as *racyn*'; Prompt. Parv. And Palsgrave uses *race* with the sense of *erase*, *efface*. See Way's note to Prompt. Parv. s. v. *Rasyn*.

To-rente, *pt. s.* rent in twain, rent in pieces, B 3215, 3451; *pp.* Torent, torn to pieces, E 1012. The prefix *to-* = G. *zer-* = Goth. and Lat. *dis-*, meaning in twain, apart, and is not uncommon in A.S. and M.E. For the root, cf. A.S. *rendan*, O. Friesian *renda*, to rend. The compound verb *torenda* = to rend apart, occurs in O. Friesic.

Tormentinge, *s.* tormenting, torture, E 1038. From Lat. *tormentum*.

Tormentyse, *s.* torment, B 3707.

Toumbe, *s.* a tomb, F 518; Tombe, B 1871.

Toune, *s.* (*dative*) town, B 1983, 2028. See the notes. A.S. *tún*, a hedge, enclosure, farmyard, village; Icel. *tún*, G. *zaun*.

Tour, *s.* a tower, B 3599, 3615, F 176; in B 2096, it means that his crest was a miniature tower, with a lily projecting from it; *pl.* Toures, B 3561. F *tour*, Lat. *turris*.

Tourneyment, *s.* a tournament, B 1906. F. *tournoiement*, Low Lat. *torneamentum*, from *tornare*, to turn about.

Towaille, *s.* a towel, B 3935, 3943. F. *touaille*, O. F. *toaille*, Low Lat. *toacula*, of Teut. origin; M.H.G. *twehel*, *dwehele*, G. *zwehle*, Du. *dweil*, a clout, towel. In East Anglia, *dwile* (with long *i*) is a familiar word for a clout. The root is seen in the M. H. G. *dwahen*, O. H. G. *twahen*, A. S. *þweán*, to wash.

Traged e, *s.* a tragedy, tragic tale, B 3163, 3648, 3951; *pl.* Tragedies, 3161. Lat. *tragœdia*.

Trance, *s.* trance, E 1108. F. *transe*, from *transir*, to be chilled, Lat. *transire*, which in late Latin means to pass away, to die.

Translated, *pp.* changed, dressed afresh, E 385. From Lat. *translatus*.

Trauaille, *s.* travail, toil, labour, pains, E 1210. F. *travail*.

Tree, *s.* a tree, B 3933, 3941; wood, E 558. A.S. *treow*, Icel. *tré*, Goth. *triu*; cf. Gk. *δρῦς*, an oak.

Trench, *s.* a hollow walk, alley, F 392. F. *trancher*, to cut.

Treson, *s.* treason, treachery, falsehood, F 139, 506. F. *trahison*, O. F. *traison*, Lat. *traditionem*. *Treason* and *tradition* are doublets.

Tresour, *s.* treasure, B 3401. F. *trésor*, Lat. *thesaurus*; from Gk. *τίθημι*, I lay up in store.

Trespace, *v.* to trespass, transgress, sin, B 3370. F. *trépasser*, O. F. *trespasser*, Lat. *trans-passare*, to pass across or beyond.

Trete, *v.* to treat, B 3501; *pr. pl.* treat, discourse, F 220. F. *traiter*, Lat. *tractare*.

Tretee, *s.* a treaty, B 3865. F. *traité*, Lat. *tractatus*.

Tretis, *s.* treatise, tract, story, B 2146; Tretys, a treaty, E 331.

Trew, *adj.* true, F 537; Trewe, 465. A.S. *treówe*, Icel. *trúr*, G. *treu*. See Trowe.

Trewely, *adv.* truly, E 53; Treweliche, 804.

Trewthe, *s.* truth, troth, B 3118, F 627. A. S. *treówð*.

Tributarie, *adj.* tributary, B 3866.

Trikled, *pt. pl.* trickled, B 1864.

Trille, *v.* to turn, F 316; *imp. pl.* Trille, 321. Cf. Swed. *trilla*, to roll, turn round; *trilla*, a roller, *trind*, round; and Du. *drillen*, to drill, bore, turn round and round.

Trippe, *v.* to trip, to move briskly with the feet, F 312. Cf. Du. *trippen*, to skip, *trippelen*, to trip along.

Trone, *s.* throne. F 275. F. *trône*; from Gk. *θρόνος*, a seat.

Trouble, *adj.* troubled, anxious, E 465. F. *troubler*, to trouble, Low Lat. *turbulare*; from *turbare*, to disturb.

Trowe, 1 *p. s. pr.* I believe, E 471, F 213, 451; *pt. pl.* Trowed, believed, 210. A.S. *treówian*, Icel. *trúa*, to believe.

Truste, *imp. s.* 3 *p.* let him trust, B 3914. Icel. *traust*, sb. trust, *traustr*, trusty, *treysta-sk*, to trust in.

Tryce, *v.* to pull away, B 3715. The O. Fr. *tricer*, *tricier*, *trecher*, means to beguile, whence Eng. *to trick*; but it is really of G. origin,

borrowed from M. G. *trechen*, which is the Du. *trekken*, to pull, tow.

Trye, *adj.* choice, excellent, B 2046. From F. *trier*, to choose, select.

Twelf, *num.* twelve, E 736, F 383. A.S. *twelf*, Goth. *twalif*.

Tweye, twain, two, B 3214, 3356, 3547, E 476; Tweyne, E 650. A.S. *twegen* (twain) used in masc. and neut.; *twá* (two) in fem. Cf. G. *zwei*, Lat. *duo*, Gk. *δύο*.

Twinkling, *s.* a twinkling, momentary blinking, E 37. A. S. *twinclian*, to twinkle, glitter.

Twinne, *v.* to separate oneself, depart from, B 3195; to depart, F 577. From the root *two*, A. S. *twá*.

Twiste, *v.* to twist, wring, torment, F 566. Du. *twist*, discord, *twisten*, to dispute, quarrel, contend.

Twiste, *s.* (*dative*), twig, spray, F 442.

Twyes, *adv.* twice, B 1738, 3337. See **Thryes**.

Tyde, *s.* tide, time, season, F 142. A. S. *tíd*, Icel. *tíd*, G. *zeit*, a time.

Tyding, *s.* tydings, E 901; *pl.* Tydinges, B 129, E 752. Icel. *tíðindi*, tidings, news, from *tíð*, time. In the Ormulum, it is spelt *tiþennde*.

Tygre, *s.* tiger, F 419, 453. Lat. *tigris*.

Tyme, *s.* time, B 19, 20; *pl.* Tyme, F 370; Tymes, E 226. A. S. *tíma*, Icel. *tími*; the pl. of *tíma* is *tíman*, whence *tymen*, *tyme*; *tymes* is a later form.

Tyraunt, *s.* tyrant, B 3727. From Gk. *τύραννος*.

V.

Vane, *s.* a vane, E 996. A. S. *fana*, a flag, standard; G. *fahne*, a banner.

Vanishe, *v.* to vanish, F 328; *pt. s.* Vanished, 342. Cf. F. *évanouir*, to vanish; from Lat. *uanus*, empty.

Vanitee, *s.* vanity, folly, E 250. Lat. *uanitatem*.

Vapour, *s.* vapour, mist, F 393. Lat. *uaporem*.

Velouettes, *s. pl.* velvets, F 644. F. *velours*, velvet, *velouté*, velvety; from Lat. *uillosus*, shaggy, hairy.

Venim, *s.* venom, poison, B 3321. F. *venin*, O. F. *venim*, Lat. *uenenum*.

Vermyne, *s.* vermin, E 1095. From Lat. *uermis*, a worm.

Verraily, *adv.* verily, truly, B 1850, 3414.

Verray, *adj.* very, true, B 103, E 343; verray force = main force, B 3237. F. *vrai*, O. F. *verai*, Lat. *ueracem*; cf. Lat. *uerus*, true.

Verrayment, *adv.* verily, B 1903.

Versifyed, *pp.* put into verse, B 3168.

Vertu, *s.* virtue, F 593; vertu plese = satisfy virtue, be virtuous, E 216; magic power, magic influence, F 146, 157. F. *vertu*, Lat. *uirtutem*.

Vessel, *s.* (*collective*) vessels, plate, B 3338, 3494. Cf. F. *vaisselle*, plate.

Vessels, *s. pl.* vessels, B 3384, 3416. F. *vaisseau*, O. F. *vessel*, *vascel*, Lat. *uascellum*, dimin. of *uas*, a vessel.

Vestiment, *s.* vestment, clothing, robes, F 59. From Lat. *uestire*, to clothe.

Vgly, *adj.* ugly, E 673. Icel. *uggligr*, terrible, *uggi*, fear, *ugga*, to fear; cf. Goth. *ogan*, to fear.

Vice, *s.* fault, mistake, error, F 101. F. *vice*, Lat. *uitium*.

Vilanye, *s.* villany, evildoing, B 1681. O.F. *vilanie*, from *vilain*, a farm-labourer; Lat. *uilla*, a farm.

Visage, *s.* face, E 693. F. *visage*; from Lat. *uisus*, *uidere*.

Viscounte, *s.* a viscount, B 3589. F. *vicomte*, O. F. *viscomte*, Lat. *uice-comitem*, a vice-count.

Vision, *s.* a vision, F 372. Lat. *uisionem.*

Vitaille, *s.* victuals, food, provisions, E 59, 265. O. F. *vitaille*, Lat. *uictualia*, victuals; from *uiuere*, to live.

Vitremyte, *s.* a woman's cap, an effeminate headdress, B 3562. See note.

Vnbokele, *v.* to unbuckle, F 555. F. *boucle*, Low Lat. *bucula*, loss of a shield.

Vnbounden, *pp.* unbound, unwedded, divorced, E 1226. A. S. *bindan*, to bind.

Vnbrent, *pp.* unburnt, B 1658. Icel. *brenna*, to burn, pp. *brunnit.*

Vncerteyn, *adj.* uncertain, E 125.

Vncouple, *v.* to let loose, B 3692. See note. F. *couple*, Lat. *copula*, a link.

Vncouthe, *adj. pl.* strange, F 284. A. S. *uncúð*, lit. unknown; from *cúð*, known, pp. of *cunnan*, to know.

Vndern, *s.* a particular period of the day, generally from 9 a.m. to midday; it here probably means the beginning of that period, or a little after 9 a.m., E 260, 981. Icel. *undorn*, meaning either *mid-forenoon*, i. e. 9 a.m., halfway between 6 a.m. and noon, or else *mid-afternoon*, i. e. 3 p.m. In Mœso-Goth. we have *undaurni-mats* = undern-meat, to translate Gk. *ἄριστον*, Luke xiv. 12.

Vnderstonde, *v.* to understand, E 20, F 150; *pp.* Vnderstonde, F 437.

Vndertake, *v.* to undertake to affirm, to affirm, E 803; 1 *p. s. pr.* Vndertake, I am bold to say, B 3516.

Vndigne, *adj.* unworthy, E 359. See **Digne.**

Vndiscreet, *adj.* indiscreet; or rather, undiscerning, E 996.

Vnfestlich, *adj.* unfestive, jaded, F 366. Here the O.F. *feste* (F. *fête*) is found between an A. S. prefix *un-* and an A. S. suffix *-lic.*

Vnknowe, *pp.* unknown, F 246. *Vnknowe* is short for *unknowen.*

Vnkynde, *adj. pl.* unnatural, B 88.

Vnlyk, *adj.* unlike, E 156.

Vnnethe, *adv.* scarcely, hardly, with difficulty, B 1816, 3611, E 384, 403. A. S. *eáð*, easy, *eáðe*, easily.

Vnnethes, *adv.* scarcely, hardly, B 1675, 3356, E 318, 893.

Vnreste, *s.* unrest, want of rest, E 719.

Vnsad, *adj.* unsettled, E 995. See **Sad.**

Vnstable, *adj.* unstable, weak, B 1877. See **Stable.**

Vntressed, *pp.* undight, unarranged, E 379. F. *tresser*, to plait; probably to plait in three, from Gk. *τρίχα*, tripartite (Brachet).

Vntrewe, *adj.* untrue, false, B 3218.

Vnwar, *adj.* unexpected, B 3954. A. S. *wǽr*, cautious, wary, prepared.

Vnwrappeth, *pr. s.* discloses, B 103.

Vouche, *v.* to vouch; vouche sauf, to vouchsafe, deign, B 1641; 2 *p. s. pr. subj.* E 306. O. F. *vocher, voucher*, to call, Lat. *uocare; voucher sauf* = to proclaim as safe, to assure.

Voyden, *v.* to get rid of, E 910, F 188; *imp. s.* depart from, E 806. O. F. *voidier*, F. *vider*, to empty, deprive of; Lat. *uiduare*, from *uiduus*, empty.

Voys, *s.* voice, E 1087, F 99, 412; rumour, E 629. F. *voix*, Lat. *uocem.*

Vp and down, *adv.* up and down, i. e. in all directions, all over, in various ways, B 53, 3725, 3747.

Vpon, *prep.* upon, B 1163, 3640, &c.

Vppe, *adv.* up, i. e. left open, F 615. A.S. *uppė*, aloft.

Vp-plyght, *pp.* plucked up, pulled up, B 3239.

Vpronne, *pp.* run up, i. e. ascended, F 386. See *Ironne* in Prologue, l. 8.

Vpryght, *adv.* on one's back, B 1806; Vpryghte, on his back, 3761. See Kn. Ta. 1150.

Vs, *pron.* us, B 21, 34, &c. A. S. *ús*, G. *uns.*

Vs self, ourselves, E 108.

Vsage, *s.* usage, custom, E 785, F 691; hadde in vsage = was accustomed, B 1696; was in vsage = was used, 1717. F. *usage;* from Lat. *uti*, to use.

Vsen, *v.* to use, B 44; *pt. s. or pl.* Vsed, B 1689. F. *user;* from Lat. *uti*, to use.

Vsshers, *s. pl.* ushers, F 293. F. *huissier*, O.F. *uissier*, Lat. *ostiarius*, a doorkeeper.

Vsure, *s.* usury, B 1681. From Lat. *usura.*

Vttereste, *adj. superl.* utterest, supreme, E 787. A badly formed word. A. S. *út*, out; *útor*, outer; hence *vtterest = outerest.* The A. S. form is *ýtemest*, E. *utmost.*

W.

Waast, *s.* waist, B 1890.

Waille, *v.* to wail, lament, E 1212. Cf. Icel. *væla*, to wail; Ital. *guaiolare*, to wail; *guai*, wo!

Waiteth, *pr. s.* watches, E 708. F. *guetter*, O. F. *guaiter, waiter;* from O.H.G. *wahtan*, G. *wachten*, cognate with E. *wake.*

Waken, *v. act.* to awake, B 1187. A. S. *wacan*, G. *wachen.*

Wakinge, *s.* a keeping awake, period of wakefulness, B 22.

Wal, *s.* wall, B 3392, E 1047. A.S. *weall*, W. *gwal*, both perhaps borrowed from Lat. *uallum*, a rampart; the true A.S. word for wall is *wáh.*

Walking, *s.* a walking, walk, F 408.

Wan, *pt. s.* won, conquered, B 3337, 3548, 3561, 3825, F 664. A.S. *winnan*, pt. t. *ic wan*, pp. *wunnen.*

Wane, 2 *p. pl. pr.* wane, grow slack (in applauding), E 998. A.S. *wanian*, to diminish, *wana*, deficiency, Icel. *vanr*, lacking.

Wang-tooth, *s.* molar tooth, B 3234. A.S. *wangtóð*, a molar tooth, lit. a cheek-tooth, from *wang*, the cheek.

Wantoun, *adj.* wanton, E 236. For *wan-towen*, where *wan* = A.S. *wan-*, Du. *wan-*, denoting lack, being probably the full form of the prefix *un-;* and *towen* = A.S. *togen*, pp. of *teón* = G. *ziehen*, to educate; thus *wanton* = G. *ungezogen*, uneducated, ill brought up.

War, *adj.* aware, wary, on one's guard; be war = beware, take heed, B 119, 3188; beth war, 1629, 3281. A. S. *wár*, wary, cautious; cf. Lat. *uereor*, I fear.

War, *imp. s. as pl.* war yow, take care of yourselves, make way, B 1889. A.S. *wárian*, to be on one's guard, from *wár*, wary.

Warne, 2 *p. s. pr.* I warn, I bid you take heed, B 16, 1184. A.S. *wyrnan.*

Waspes, *gen. sing.* wasp's, B 1749. A.S. *wæps*, Lat. *uespa.*

Wasteth, *pr. s.* wastes away, passes, B 20. O.F. *waster, guaster*, Ital. *guastare*, from the Teutonic; O.H.G. *wuasti*, G. *wüst*, waste, empty.

Waterpot, *s.* a waterpot, E 290. A.S. *wæter*, W. *pot.*

Wayk, *adj.* weak, B 1671. A. S. *wác*, Icel. *veikr.*

Wayten, *v.* to watch, F 444; *pr. s.* Wayteth, B 3331; *pr. pl.* Wayten, F 88; *pt. s.* Wayted, watched, observed, 129. See **Waiteth.**

Wede, *s.* a 'weed,' a garment, B 2107. A.S. *wǽd*, a garment.

Weder, *s.* weather, F 52. A. S. *weder*, Icel. *veðr*, G. *wetter*.

Wedlock, *s.* wedlock, E 115. A.S. *wed-lác*, a pledge of espousal; from *wed*, a pledge, and *lác*, a gift, & play, sport.

Weel, *adj.* well, E 2425. A.S. *wel*.

Weep, *pt. s.* wept, B 3852, E 545, F 496. A. S. *wépan*, to weep, pt. t. *weóp*, pp. *wépen*.

Weet, *s.* wet, B 3407. A.S. *wæt*, Icel. *vátr*.

Wel, *adv.* well, B 25; very, *as in* wel roial = very royal, F 26; about (used with numbers), F 383; certainly, by all means, E 635.

Wel ny, *adv.* very nearly, B 3230.

Welde, *pt. s.* wielded, overpowered, B 3452; Welded, 3855. A. S. *wealdan*, Goth. *waldan*, Icel. *valda*, to exercise power.

Wele, *s.* wealth, well-being, prosperity, B 122, 3268, E 474, 842, 971. A.S. *wela*, weal.

Wel-faring, *adj*, wellfaring, thriving, prosperous, B 3132.

Welkne, *s.* welkin, B 3921, E 1124. A.S. *wolcen*, a cloud, the welkin; cf. Du. *wolk*, a cloud, G. *wolke*.

Welle, *s.* well, source, B 1846, 3234, E 215, 276. F 505. A. S. *well*, *wyl*, Du. *wel*; but we also find the disyllabic A. S. *wella*, Icel. *vella*.

Welte, *pt. s.* wielded, i. e. lorded it over, possessed for use, B 3200. See **Welde.**

Wem, *s.* injury, hurt, F 121. A. S. *wem*, Icel. *vamm*, Goth. *wamm*, a spot, blemish.

Wenches, *s. pl.* women, B 3417. Cf. A. S. *wencle*, a maid; probably Celtic; cf. W. *gweinig*, serving, *gweinydd*, a servitor, &c., from *gweini*, to serve.

Wene, 1 *p. s. pr.* I ween, imagine, suppose, E 1174; *pr. s.* Weneth, supposes, B 3716; 1 *p. s. pt.* Wende, supposed, F 585; *pt. s.* Wende, B 3358, 3927; expected, 3720; *pt. pl.* Wende, 3637, F 198; Wenden, E 751; *pp.* Wend, imagined, thought, E 691, F 510. A. S. *wénan*, Icel. *vœna*, Goth. *wenjan*, G. *wähnen*, to imagine, from A. S. *wén*, Icel. *van*, Goth. *wens*, G. *wahn*, expectation, hope.

Wende, *v.* to wend, go, pass, B 1683; *pr. pl.* wend, go, E 189, F 296; 1 *p. s. pr. subj.* Wende, E 307; *pt. s.* Wente, went, B 1739; *pp.* Went, gone, B 1730, 1869, E 276. A. S. *wendan*, G. *wenden*, to turn.

Wepen, *s.* weapon, B 3214, 3228. A.S. *wǽpan*, Icel. *vápn*, G. *waffen*.

Were, *pt. s. subj.* were, should be, *in modern English* was, B 3189, 3711; it were = it was, E 850; if so were = if so be, B 1640; as it were = as if it was, F 195; 1 *p. s.* I were = I should be, B 131; 2 *p.* Were = wast, B 3592; *indic.* wast, B 3570; 2 *p. pl. pr.* Weren, were, E 846.

Were, *v.* to wear, F 147; *pt. s.* Wered, wore, B 3320; *pp.* Wered, worn, 3315. A.S. *werian*, to wear, Icel. *verja*, Goth. *wasjan*, to put on clothing; cf. Lat. *uestis*, clothing.

Werk, *s.* work, i. e. reality, practice, F 482. A.S. *weorc*, Icel. *verk*, Gk. ἔργον.

Werketh, *imp. pl.* act, E 504. A.S. *weorcan*, to work.

Werking, *s.* deeds, actions, E 495.

Werre, *s.* war, B 3926. O. Du. *werre*, O. H. G. *werra*, discord; from the O. H. G. comes F.

guerre (O. F. *werre*). The common A.S. word for *war* is *wig;* and it is quite possible that even in the following quotation the word *wyrre* may have been taken, after all, from the Old French. 'Her eall this gear wunode se cyng Henri on Normandig, for þes cynges *wyrre* of France'; 'here, all this year, King Henry dwelt in Normandy, on account of the war of the king of *France*;' A.S. Chron. anno 1118.

Werreye, *v.* to make war, B 3522; *pt. s.* Werreyed, made war upon, warred against, F 10. O. F. *werrier*, to make war, *werre*, war; from a Teutonic root (Roquefort).

Wery, *adj.* weary, B 2111. A. S. *wérig*, weary; *wérian*, to become tired.

Wesh, *pt. s.* washed, B 3934. A.S. *wascan*, to wash, pt. t. *ic wósc*, pp. *wæscen*.

West, *s. as adv.* in the west, F 459.

Wexe, 2 *p. pr. pl.* wax, increase, grow (in applauding), E 998; *pr. s.* Wexeth, grows to be, B 3966; *pt. s.* Wex, waxed, became, grew, increased, B 1914, 3868, 3936, E 317; *pt. pl.* Wexe, B 3365. A.S. *weaxan*, Icel. *vaxa*, Goth. *wahsjan*, G. *wachsen*, Lat. *augere*, Gk. *αὐξάνειν*, to grow.

Wey, *s.* way, E 273; a furlong wey = a small distance, a short time, 516; by the weye, by the way, B 1698, 1747; *dat.* Weye, on (his) way, F 604. A.S. *weg*, Icel. *vegr*, Goth. *wigs*, Lat. *uia*.

Weyest, 2 *p. s. pr.* dost weigh, B 3423. A.S. *wegan*, to carry, to weigh, Icel. *vega*, Lat. *uehere*.

Weylaway, *interj.* wellaway! B 3313, 3635. A.S. *wá la wá*, lit. woe! lo! woe! *Welladay*, and *wellaway* are meaningless corruptions.

Weyue, *v.* to turn aside, twist away, E 2424. O.F. *weiver, guesver, guever*. 'Guesver, to waive, refuse, abandon, give over; also, to surrender, give back, resigne, redeliver;' Cotgrave.

What, *int. pron.* why, B 56, 3842, E 283, E 1221; *rel. pron. as adv.* what with, B 21, 22; What that = whatever, E 165; What for = because of, F 54; What man so, *or* that = whomsoever, 157, 160.

Whan, *adv.* when, B 111, &c. A.S. *hwænne*.

Whelp, *s.* a dog, F 491. A.S. *hweolp*, Icel. *hvelpr*, a cub. 'Whelp, lytyl hounde, *Catulus*'; Prompt. Parv. Wyclif uses the word 'welpis' in his translation, S. Mark vii. 28.

Whenne, *adv.* whence, E 588. A.S. *hwanon*.

Wher, *adv.* whether, B 3119, F 579; *adv.* where, 1785, &c. *Wher* as a contraction of *whether* is very common in M.E.

Wher-as, *adv.* where that, B 3347, 3962.

Wherein, *adv.* in which, E 376.

Wher-so, *adv.* whithersoever, F 118.

Which, *for* whom; of which = concerning whom, F 58; *pl.* Whiche, which, B 3860, F 30. A. S. *hwylc*, Goth. *hwa-leiks*, lit. *who-like*, Lat. *qualis*.

Whider, *adv.* whither, E 588, F 378. A.S. *hwider*.

Whirleth, *pr. s.* whirls, wheels swiftly, F 671. Icel. *hvirfla*, to whirl, from Icel. *hverfa*, A.S. *hweorfan*, to turn round.

Whos, *rel. pron. gen.* whose, B 1661, E 770; *dat.* Whom, to whom, F 154. A.S. *hwá*, gen. *hwás*.

Whyl, *s.* while, time, B 3538; *conj.* whilst, 3208. A.S. *hwil*, Goth. *hweila*, a time.

Whylom, *adv.* once, formerly, B

3266, 3557, 3917, E 64, 846. A.S. *hwilum*, lit. at times, dat. pl. of *hwil*, a time.

Whyte, *adj.* white, B 2047; *pl.* 3658. A.S. *hwít*, Icel. *hvítr*, Goth. *hweits*, G. *weiss*.

Widwe, *s.* widow, B 1699; *gen.* Widwes, 1692. A.S. *widwe*, *wuduwe*, G. *wittwe*, Goth. *widuwo*, Lat. *uidua*.

Wikke, *adj.* wicked, B 78, E 785; *pl.* B 118; Wikked, B 3576 (see note). Cf. A. S. *wiccian*, to use witchcraft, *wicca*, a wizard, *wicce*, a witch.

Wikkedly, *adv.* wickedly, E 723.

Wille, *s.* will, pleasure, desire, E 326, F 1, 8; *gen.* Willes, 568; *dat.* Wille, 5. A.S. *willa*, Icel. *vili*, Goth. *wilja*.

Wille, *v.* to will, desire, E 721; *pr. s.* Wil, desires, (Lat. *uult*), B 1843. A.S. *willan*, Goth. *wiljan*, Lat. *uelle*, Gk. *βούλεσθαι*.

Willing, *s.* desire, E 319. A.S. *willung*, a wish.

Willingly, *adv.* of free will, E 362.

Wilneth, *pr. s.* desires, F 120. A.S. *wilnian*, to desire; a derivative of *willan*, to will.

Wiltow, *for* Wilt thou, i. e. wishest thou, B 2116.

Winges, *s. pl.* wings, F 415. A.S. *winge*.

Winke, *v.* to wink, nod, F 348. A.S. *wincian*.

Winne, *v.* to win, conquer, F 214. A.S. *winnan*, Icel. *vinna*, Goth. *winnan*, G. *winnen*.

Winninges, *s. pl.* winnings, gains, B 127.

Winter, *s. pl.* winters, years, B 3249, F 43. A.S. *winter*, pl. *winter*, used in the sense of *years*.

Wisly, *adv.* certainly, verily, surely, B 2112, E 822, F 469. Icel. *viss*, sure, Du. *gewis*, G. *gewiss*; from the root *witan*, to know.

Wiste, 1 *p. s. pt.* I knew, E 814; *pt. s.* knew, B 5, 3348, 3723, 3748, F 399; *pl.* B 1820; 1 *p. s. pt. subj.* F 565; *pp.* Wist, F 260. See Wite.

Wit, *s.* intelligence, a proof of intelligence, E 459; judgment, B 10, F 674; understanding, B 3368; *pl.* Wittes, wits, F 706; opinions, 203. A.S. *wit*. See Wite.

Wite, 2 *p. pl. pr.* know, E 2431; *pt. s.* Wiste, *pp.* Wist, q. v. A.S. *witan*, to wit; pres. *ic wát*, *þú wást*, *he wát*, I wot, thou wost (wottest), he wot (*not* wots); pl. *we*, *ge*, *hí witon*, we, ye, they wit; pt. *ic wiste*, I wist; pp. *witen*, wist. The pres. t. is an old preterite = Gk. *οἶδα*; in fact, it is the same word. Cf. Goth. *witan*, to know, see (Lat. *uidere*), pres. *ik wait*, pt. *ik wissa*; Icel. *vita*, pres. *veit*, pt. *vissa*; G. *wissen*, pres. *weiss*, pt. *wüsste*.

Witing, *s.* knowledge, cognisance, E 492.

With, *prep.* with; to hele with your hertes = to heal your hurts with, F 471, 641; by, B 1875. A. S. *wið*, Icel. *við*.

With-al, *adv.* therewith, F 687.

With-inne, *prep.* within, F 590. A. S. *wið-innan*, prep. and adv.

With-outen, *prep.* without, E 661, F 121, 166, 702; With-oute, *adv.* outside, E 332. A. S. *wið-útan*, prep. and adv.

Withstonde, *v.* to withstand, oppose, B 3110. A.S. *wið-standan*, to oppose, Icel. *viðstanda*.

Wo, *s.* woe; wo were vs = woe would be to us, E 139. A.S. *wá*; cf. Icel. *vei*, G. *wehe*, Lat. *uae*, interj. wo!

Wo, *adj.* sad, E 754. A.S. *wá*, sb. and adj. It is used adjectively in Cædmon, ed. Thorpe, p. 40—*bið þam men full wá*, it will be very sad for the man.

Wode, *s.* a wood, B 3446, F 413, 617. A. S. *wudu*.

Wode-dowue, *s.* wood-dove, wood-pigeon, B 1960. A.S. *wudu*, a wood; A. S. *dúfa*, Icel. *dúfa*, G. *taube*, Goth. *dubo*, a dove.

Wol, 1 *p. s. pr.* I desire, E 646; I will, B 41, 89; 2 *p.* Wolt, wilt, E 314; *pr. s.* Wol, will, B 60, 115; will go, F 617; 2 *p. pl.* Wol, will, B 1641; Wole ye = wish you, F 378; 1 *p. s. pt.* Wolde, I should like, B 1639, E 638; *pt. s.* Wolde, would, would like to, B 1182; would, F 64; required, F 577; would go, would turn, 496; *pt. pl.* Wolde, wished, E 1144. A.S. *willan*, pres. *ic wile*, pt. *ic wolde*.

Wombe, *s.* belly, B 3627. A.S. *wamb*, Goth. *wamba*, Lat. *uenter*.

Wommanhede, *s.* womanhood, E 239, 1075. The A.S. word is *wifhád*, wifehood.

Wonder, *s. as adj.* a wonder, wonderful, B 1882, F 248, 254. A.S. *wundor*, G. *wunder*, Icel. *undr*.

Wondre, *v.* to wonder, B 1805; *pr. pl.* Wondren, F 258; *pt. pl.* Wondreden, 307; *pp.* Wondred, 236. A. S. *wundrian*, Icel. *undra*.

Wondring, *s.* wondering, amaze, F 305. A.S. *wundrung*.

Wone, *s.* wont, custom, B 1694. A. S. *wuna*, Icel. *vani*; cf. G. *gewohnheit*.

Woned, *pp.* accustomed, wont, E 339. See **Wont**. A.S. *wunian*, to dwell, remain, pp. *wunod*, accustomed; Icel. *vanr*, accustomed; cf. G. *gewohnt*.

Wonger, *s.* pillow, B 2102. A. S. *wangere*, a pillow, rest for the cheek, from *wang*, a cheek; Goth. *waggari*, a pillow.

Wont, *pp.* wont, accustomed, B 3614, 3894, E 844, F 44. See **Woned**. From this word has been formed the modern *wonted*, with a needless repetition of the pp. ending.

Wood, *adj.* mad, B 1964. A. S. *wód*, Goth. *wods*, Icel. *óðr*; cf. G. *wüthend*, raging.

Woon, *s.* abode, B 1991. Cf. A.S. *wunung*, an abode; from *wunian*, to dwell.

Woot, 1 *p. s. pr.* I know, B 3993. See **Wot, Wite**.

Wopen, *pp.* wept, F 523. See **Weep**.

Wormes, *s. pl.* worms, F 617. A. S. *wyrma*, Icel. *ormr*, G. *wurm*, Lat. *uermis*.

Worse, *adv. comp.* worse, E 675. A.S. *wyrs*, Goth. *wairs*.

Worshipe, *v.* to honour, respect, E 166.

Worshipe, *s.* honour, F 571. A.S. *weorðscipe*, honour; lit. worthship.

Worshipful, *adj.* worthy of honour, E 401.

Worste, *adj. superl. def.* worst, E 1218. A.S. *wyrsta*.

Wortes, *s. pl.* worts, roots, vegetables, E 226. A.S. *wyrt*, Goth. *waurts*, G. *würze*.

Worth, *pr. s.* becomes; worth vpon = gets upon, B 1941. A.S. *weorðan*, Icel. *verða*, Goth. *wairthan*, G. *werden*, to become.

Worthy, *adj.* worthy, brave, B 2107. A.S. *wurðig*, G. *wurdig*.

Wost, 2 *p. s. pr.* thou knowest, F 696. See **Wot, Wite**.

Wostow, *for* wost thou, i. e. knowest thou, E 325.

Wot, 1 *p. s. pr.* I know, E 814, F 708; 2 *p.* Wost, F 696; *pr. s.* Wot, knows, B 93, E 274, F 299, 534; 2 *p. pl.* Wot, B 2133, F 519. See **Wite**.

Woundes, *s. pl.* wounds, B 62. A. S. *wund*, Icel. *und*, G. *wunde*.

Woxen, *pp.* grown, E 4co. See **Wex.**

Wrappe, *v.* to wrap, envelop, E 583, F 636; *pp.* Wrapped, F 507.

Wrastling, *s.* wrestling, B 1930. A. S. *wraxlung*, from *wraxlian*, *wræstlian*, to wrestle; which from *wræstan*, to turn, *wrest.*

Wrecchednesse, *s.* misery, B 3212, 3540. A. S. *wræca*, an exile, a wretch, from *wræc*, punishment, banishment.

Wreche, *s.* vengeance, B 3403. A. S. *wræc*, punishment, vengeance; *wrécan*, to wreak, afflict; G. *rache*, revenge.

Wreek, *imp. s.* wreak, avenge, B 3095; 2 *p. pl. pr.* Wreke, F 454. A. S. *wrécan*, G. *rächen.*

Wringe, *v.* to wring the hands, E 1212; to force wet out by pressure, B 1966. A. S. *wringan*, to press, wring; G. *ringen*, to struggle.

Writ, *pr. s.* writeth, B 3516; *pt. s.* Wroot, wrote, 3393; 1 *p. s. pt. subj.* Writ, I were to write, 3843; *pt. pl.* Writen, wrote, F 233; *pp.* Writen, E 761, B 3177. A. S. *wrítan*, Icel. *rita*, to write; but the original meaning is to scratch, to scratch strokes, still kept in G. *reissen*, to tear.

Wrothe, *adj. pl.* wroth, angry, E 437. A. S. *wráð*, Icel. *reiðr.*

Wroughte, *pt. s.* made, E 1152, F 128; *pt. s.* worked, contrived, B 1788, E 463; *pp.* wrought, created, B 3619. A.S. *weorcan*, to work, pt. t. *worhte*, pp. *geworht.*

Wroughtestow, *for* wroughtest thou, thou didst cause, B 3583.

Wryte, *v.* to write, B 87; *pr. s.* Wryteth, 77; *contracted to* Writ, 3516; *pr. s.* Wroot; *pp.* Writen; see **Writ.**

Wrything, *s.* turning, F 127. A.S. *wríðan*, to writhe, twist, Icel. *riða.*

Wyde, *adj. def.* wide, B 3824; *pl.* B 62; *adv.* widely, E 722. A. S. *wíd*, Icel. *víðr*, G. *weit.*

Wyfhood, *s.* wifehood; or rather, womanhood, B 76. A.S. *wífhád*, G. *weibheit*; A. S. *wíf*, G. *weib*, a woman.

Wyflees, *adj.* wifeless, E 1236.

Wyfly, *adj.* wifelike, E 429, 919, 1050. A. S. *wíflic.*

Wyght, *s.* a wight, person, B 1894, 3822, E 177; *dat.* Wyghte, B 43. A. S. *wiht*, *wuht*, Goth. *waiht*, G. *wicht*; E *wight* and *whit.*

Wyly, *adj.* wily, wary, B 3130. A.S. *wile*, Icel. *vél*, *vœl*, a wile, a trick; the O. F. *guile* is from a Teutonic source; thus *guile* and *wile* are doublets.

Wynd, *s.* wind, B 1173. A.S. *wind*, Icel. *vindr*, Goth. *winds*, Lat. *uentus.*

Wyndas, *s.* windlass, F 184. Du. *windas*, from *winden*, to wind, and *as*, an axle-tree; so in Icelandic, we find *vind-áss*, from *vinda*, to wind, and *áss*, a beam.

Wynde, *v.* to wind, bind with cloths, E 583. A.S. *windan*, Icel. *vinda*, G. *winden.*

Wynes, *s. pl.* wines, B 3391, 3418. A. S. *win*, G. *wein*, Lat. *uinum.*

Wys, *adj.* wise, B 3130; *def.* Wyse, 113, 117, 3705; *pl.* Wyse, 128; *superl.* Wysest, 3345. A.S. *wís*, Icel. *viss*, G. *weise*; from *witan*, to know.

Wyse, *s.* (*dative*), wise, way, manner, B 2131, 3704, E 673. A. S. *wise*, a way, G. *weise*; F. *guise* is from O. H. G.; *wise* and *guise* are doublets.

Wyte, *v.* to blame, B 3636; 1 *p. s. pr.* Wyte, 3860; 2 *p.* Wytest, 108. A. S. *witan*, to blame, punish; Icel. *víta*, to fine, mulct.

Wyue, *v.* to wive, to marry, E 140, 173. A. S. *wífian*, to take a wife, from *wíf*, a woman, wife.

Wyues, *gen. sing.* wife's, B 1631, E 599; *pl.* Wyues, wives, women, B 59, 3211. A.S. *wíf*, Icel. *víf*, G. *weib*, a woman.

Y.

Yaf, 1 *p. s. pt.* I gave, E 861, F 533; 2 *p.* Yaf = gavest, B 3641; *pt. s.* Yaf, 1862, 1973, 3368, E 193, 203. See Yiue.

Yate, *s.* gate, E 1013. A.S. *geat.*

Ybeten, *pp.* beaten, F 414. A.S. *beátan*, pt. t. *beót*, pp. *beáten.*

Ybore, *pp.* born, E 158, 310, 484; Yborn, 72; Yboren, 626; Ybore, borne, carried, moved, 443, F 326; Yborn, carried, F 340. A.S. *béran*, pp. *geboren.*

Ybounde, *pp.* bound, B 1866. A.S. *bindan*, pp. *gebunden.*

Ycaried, *pp.* carried, B 3240. O.F. *carier*, to carry, *char*, a car.

Ycome, *pp.* come; ycome aboute = come about, passed, B 3364; Ycomen, come, 1687. A.S. *cuman*, pp. *cumen, gecumen.*

Ycoupled, *pp.* coupled, wedded, E 1219. F. *coupler*, Lat. *copulare.*

Ydel, *adj.* idle, E 217. A.S. *ídel*, G. *eitel.*

Ydolastre, *s.* an idolater, B 3377. F. *idolâtre*, Lat. *idolatra*; from εἴδωλον, an idol, λατρεύειν, to serve. The circumflex in the F. form points to an O.F. *idolastre.*

Ydoon, *pp.* done, B 3738. A.S. *dón*, to do; pp. *gedón.*

Ydrawe, *pp.* drawn, F 326. A.S. *dragan*, to draw, drag; pp. *gedrægen.*

Ydressed, *pp.* dressed, arranged, set, E 381. F. *dresser*, to arrange; Lat. *dirigere.*

Ye, *s.* (*pronounced as long* e, *followed by* e *obscure.* i. e. *like* G. ie *followed by* G. e *final*), eye, E 37, F 194; at yë = to sight, to view, E 1168; *pl.* Yën, B 3260, 3392, 3620, E 669. A.S. *eáge*, Icel. *auga*, Goth. *augo*, G. *auge*, Lat. *oc-ulus.* The A.S. pl. is *eágan*, whence Chaucer's *yën*, Shakespeare's *eyne.*

Ye, *adv.* yea, B 1900, E 355. A.S. *ge, geá*, G. *ja.*

Ye, *pron. nom.* ye; saue only ye, you alone except, E 508. See Yow. A.S. *ge*, nom.; *eów*, acc.

Yeer, *s.* year, F 44, 524; *pl.* Yeer, years, B 1628, 3602, E 610; Yeer by yere, B 1688, E 402. A.S. *geár*, Icel. *ár*, Goth. *jer*, G. *jahr*; the A.S. pl. is also *geár.*

Yelden, *v.* to yield, E 843. A.S. *geldan, gyldan*, to pay; Icel. *gjalda*, G. *gelten.* Hence E. *yield* and sb. *guild.*

Yen, *s. pl.* eyes; see Ye.

Yerde, *s.* yard, rod; hence, correction, E 22. A.S. *gyrd, geard*, a rod, stick; G. *gerte*, a switch.

Yere, *s.* year, B 132. See Yeer.

Yeue, *pr. s. imp.* may he give, B 1628; *pr. s.* Yeueth, gives, B 43; *pp.* Yeuen, given, E 758. See Yiue.

Y-fallen, *pp.* fallen, B 3166. A.S. *feallan*, pp. *gefeallen.*

Yfere, *adv.* together, E 1113. Cf. A.S. *geféra*, a travelling comrade, from *fáran*, to *fare*, go.

Yfet, *pp.* fetched, F 174. A.S. *fetian*, pp. *gefetod.*

Yfeyned, *pp.* feigued (to be done), evaded, E 529. Cf. F. *feindre*, Lat. *fingere.*

Yfostred, *pp.* fostered, E 213. A.S. *fóstrian*, pp. *gefostrod*; *fóster*, food, nourishment; from the same root as *food*; cf. Sanskr. *pâ*, to protect.

Yfynde, *v.* to find, F 470. A.S. *gefindan*, to find.

Yglewed, *pp.* glued, fixed tight, F 182. Cf. F. *en-gluer*, to glue

together, *glu*, glue; from Lat. *glus, glutis* (Ausonius); cf. Lat. *gluten*.

Ygon, *pp.* gone, F 293, 538. A.S. *gán*, to go; pp. *gegán*. Not to be confused with *Ago*, q. v.

Ygrounde, *pp.* ground, sharpened, pointed, B 2073. A.S. *grindan*, pp. *grunden, gegrunden*.

Yharded, *pp.* hardened, F 245. A.S. *heardian*, to harden; pp. *heardod, geheardod*.

Yis, *adv.* yes, B 4006. A.S. *gys, gese*.

Yit, *adv.* yet, B 3760; as yit = hitherto, now, E 120. A.S. *git, gyt*.

Yiue, *v.* to give, E 1034; Yiuen, B 3853; *pr. s.* Yiueth, gives, E 93; *pr. s. imp.* Yiue, may he give, E 30, F 679; *2 p. s. pr. subj.* F 614; *pp.* Yiuen, given, B 3425, F 541. A.S. *gifan*, pt. t. *gæf, geaf*, pp. *gifen*; Icel. *gefa*, Goth. *gifan*, G. *geben*.

Yknowen, *pp.* known, F 256. A.S. *cnáwan*, pp. *cnáwen, gecnáwen*.

Ykoruen, *pp.* cut, B 1801. A.S. *ceorfan*, to *carve*; pp. *corfen, gecorfen*.

Yle, *s.* isle, B 68. F. *île*, O.F. *ile, isle*, Lat. *insula*.

Yleyd, *pp.* laid B 3328. A.S. *lecgan*, to lay; pp. *geled, gelegd*.

Yliche, *adv.* alike, equally, F 20. A.S. *gelíce*, adv.; cf. G. *gleich*.

Ylyke, *adv.* alike, equally, E 602, 754. See **Yliche**.

Ymaad, *pp.* made, F 218. A.S. *macian*, pp. *macod*. Thus *made* is a contraction of *maked*.

Ymagining, *pres. part.* imagining, E 598.

Ynough, *adv.* enough, E 365; Ynow, B 3235, 3958, E 1214, F 708. A.S. *genóh*, sufficiently; G. *genug*.

Ynowe, *adj. pl.* enough, F 470. A.S. *genóh*, sufficient, pl. *genóge*; Goth. *ganohs* sufficient.

Yond, *adv.* yonder, E 1199. A.S. *geond*, yonder; cf. G. *jener*, that, *yon*.

Yonge, *adj. def.* young, B 1834, E 777, F 54, 385; *vocative*, B 1874. A.S. *geong*, Icel. *ungr*, Goth. *juggs* (=*jungs*), G. *jung*.

Yore, *adv.* formerly, B 1167, E 1140; of long time, for a long time, E 68. A.S. *geare*, formerly; from *gear*, a year.

Youres, *pron.* yours, F 597.

Yourseluen, *pron.* yourself, F 242.

Youthe, *s.* youth, F 675. A.S. *geoguð*.

Yow, *pron. pers. acc.* you, B 16, 37, 1186. A.S. *eów*, acc. of *ge*, ye.

Ypocryte, *s.* hypocrite, F 514, 520.

Yprayed, *pp.* bidden, asked to come, invited, E 269. F. *prier*, O.F. *preier*, Lat. *precari*.

Yquit, *pp.* quit, acquitted, F 673. F. *quitter*, to hold free, *quitte*, freed, Lat. *quietus*, left in peace.

Yrekened, *pp.* reckoned, considered, taken into account, F 427. A.S. *recnan*, to reckon.

Yronne, *pp*, run, E 214. A.S. *rennan*, to run.

Yshapen, *pp.* shaped, i. e. prepared, B 3420. A.S. *scapan*, to shape; pp. *scapen, gescapen*.

Yshaue, *pp.* shaved, B 3261. A.S. *scafan*, to shave; pp. *scafen, gescafen*.

Yset, *pp.* set, E 409; set down, F 173. A.S. *settan*, to set; pp. *geset*.

Ysprad, *pp.* spread, B 1644. A.S. *sprædan*, to spread.

Yswore, *pp.* sworn F 325. A.S. *swerian*, to swear; pp. *gesworen*.

Ytake, *pp.* taken, captured, B 3514; taken away, 1858. A.S. *tacan*, to take; pp. *tacen, getacen*.

Ytaught, *pp.* taught, B 1699. A. S. *tǽcan*, to teach; pp. *tǽht, getǽht.*

Ytold, *pp.* told, F 357. A. S. *tellan*, pp. *geteald.*

Yuel, *adv.* ill, E 460, 965. A. S. *yfel*, Goth. *ubils*, G. *übel*, evil, bad; *yfele*, evilly, ill.

Yuory, *s.* ivory, B 2066. F. *ivoire;* Lat. *eboreus*, made of ivory; from Lat. *ebur*, ivory.

Ywedded, *pp.* wedded, E 771, 1233. A. S. *weddian*, to pledge, pp. *weddod, geweddod;* from *wed*, a pledge.

Ywis, *adv.* certainly, B 1980, 3958, 4007, E 2434. A. S. *gewis*, Du. *gewis*, G. *gewiss*, adv. Often wrongly supposed to mean *I know*, but the latter is properly represented by *I wot.* See **Wite.**

Ywroght, *pp.* wrought, made, B 2054, A. S. *weorcan*, to work; pp. *worht, geworht.*

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Pegasee, *s.* the Pagasëan horse, i.e. Pegasus, F 207.
Pemond, Piedmont, E 44.
Penelope, B 75. (Pronounced *Pénelóp'*).
Percyuel, Percival, B 2106.
Perse, Persia, B 3442; Perses, i. e. Persians, 3425, &c.
Petrark, Petrarch, B 3515, E 31, 1147.
Petro, Pedro, or Peter, B 3565, 3581.
Phanye, B 3948.
Phares, i. e. phares, *or* peres, B 3396. The word signifies 'a breach.'
Phebus, *s.* Phœbus, i.e. the sun, B 11, 3935, 3943, F 48.
Philippes, *gen. sing.* Philip's, B 3846.
Philistiens, *s. pl.* Philistines, B 3238.
Phillis, Phyllis, B 65.
Pierides, *s. pl.* the Pierides, daughters of Pierus, B 92.
Piers, Pierce, i.e. Peter, B 3982.
Pleyn-damour, B 2090. It means 'full of love,' F. *plein d' amour*.
Poileys, *adv.* Apulian, F 195.
Pompeius, Pompey, B 3870.
Poo, the Po, E 48.
Popering, B 1910. See note.
Poules, *gen. sing.* Paul's, B 3970.
Prudence, B 3080.
Pyse, Pisa, B 3597, 3606.

Rachel, B 1817. See note.
Roger, *for* Ruggieri, B 3606.
Romayn, *adj.* Roman, B 3526, 3551.
Rome, B 3525, 3542, E 737, F 231.
Rouechester, Rochester, B 3116.

Salomon, Solomon, E 6, F 250.
Saluces, Saluzzo, E 44, 64, 414; Saluce, 420.
Sampson, Samson, B 3205, 3213, &c.
Sapor, B 3510.
Sarray, Sarai, F 9, 46.
Sathanas, Satan, B 1748, 3195.
Senec, Seneca, B 25; *spelt* Seneca, B 3693.
Spayne, Spain, B 3565.
Surrien, *adj.* Syrian, B 3529.
Sweton, Suetonius, B 3910; *spelt* Swetonius, 3655.
Synon, Sinon, F 209.

Tartarye, Tartary, *or rather*, Tatary, F 9.
Tartre, *adj.* Tartar, *or rather*, Tatar, F 266.
Techel, i. e. *tekel*, B 3396. It signifies 'weighed.'
Termagaunt, Termagant, a heathen idol, B 2000.
Thelophus, Telophus, F 238.
Theodora, F 664.
Thessalye, Thessaly, B 3869.
Thomas, B 3120, E 1230.
Thopas, B 1907, &c.
Thymalao, B 3535.
Tisbee, Thisbe, B 63.
Trophee, B 3307.
Troye, Troy, F 210, 306.

Valerie, Valerius, i. e. Valerius Maximus, B 3910.
Venus, F 272.
Venyse, Venice, E 51.
Vesulus, Monte Viso, E 47, 58.
Vitulon, F 232.

Walter, E 77, &c.

Ynde, *s.* India, E 1199, F 110.
Ypermistra, Hypermnestra, B 75.
Ypotys, B 2088.

ERRATA.

Page 5, l. 112. *For* hir, *read* her. *The sense is* their.
Page 36, l. 3293. *For* slew, *read* slow.
Page 79, l. 562. *For* reuthe, *read* rewthe.
Page 115, l. 376. *For* old, *read* olde. (*It is in the plural.*)
Page 125, l. 673. Insert a comma after *yquit*.

FINIS.

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